The Universalist Leader

A Journal of Tomorrow

Boston October 14, 1922 Chicago

Men Told Me, Lord

Men told me, Lord, it was a vale of tears
Where Thou hadst placed me, wickedness and woe
My twain companions whereso I might go:
That I through ten and three score weary years
Should stumble on, beset by pains and fears,
Fierce conflict round me, passions hot within,
Enjoyment brief and fatal, but in sin.
When all was ended then should I demand
Full compensation from Thine austere hand;
For, 'tis Thy pleasure, all temptations past,
To be not just but generous at last.

Lord, here am I! My three score years and ten
All counted to the full; I've fought Thy fight,
Crossed Thy dark valleys, scaled Thy rocks' harsh height,
Borne all Thy burdens Thou dost lay on men
With hand unsparing, three score years and ten.
Before Thee now I make my claim, O Lord!
What shall I pray Thee as a meet reward?

I ask for nothing! Let the balance fall!
All that I am or know or may confess
But swells the weight of my indebtedness;
Burdens and sorrows stand transfigured all;
Thy hand's rude buffet turns to a caress,
For love, with all the rest, Thou gav'st me here,
And Love is Heaven's very atmosphere!

David Starr Jordan.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

It is characteristic of human nature to profess one set of principles and to act on another. We Americans have been doing that ever since the Declaration of Independence. It is fortunate for us that we have never tried to act consistently on our extreme principles of free speech, free press and the like; it is unfortunate that we have been lacking in candor in the matter. . . . Freedom in the liberal's sense is worth having only so long as it is subordinated to the social good. (*"An Observer," in the Nation.*)

υ λ

Truth is that the opportunity to do the right thing now went by several years ago. Had the peace conference at Paris only recognized the obvious principle that the Turks have a right to govern themselves but can not be trusted to govern anybody else, territories could have been delimited to afford separate domiciles for each of these three incompatible peoples—Armenians, Greeks and Turks. . . . It is useless to believe they (the Turks) will let alone any community of Armenians located within their own territory—or that any external power can protect Armenians thus situated. (*Continent.*)

υ λ

There are three kinds of church members, as Professor Barber remarked at the Harvard Summer School, in the campaign for increasing our numbers. The parishioner is your good and faithful person, present and active and generous. The pay-rishioner writes his annual check for church support. But he rarely goes. The parish-shunner is just that, in purse and person. Can we get him? (*Christian Register.*)

υ λ

Francis is seven and a half years old. His father is a professor in a theological school. Mary, the maid of the household, is a Roman Catholic. The boy came to his father one morning with a question. "Please tell me, father," he said, "who Jesus is." "Jesus," replied the professor, "is the son of God." "But Mary says Jesus is God," was the unsatisfied child's rejoinder. "Who is right, Mary or you?" "We are both right, Francis." Before an explanation could be made, if such a thing was intended, Francis said, with a show of impatience, "How can Jesus be God and the son of God? How can he be the son of himself?" "Listen, Francis," said the father, quietly, "you can not understand that now. You must wait till you are older." Francis was curious. "Do grown-up people understand it?" he said. "Some of them think they do," said the father. (*Christian Register.*)

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THE Universalist Leader

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The greatest faith in the world requires faithfulness to make it function.

* *

No evidence of hard times in the report of attendance on the World Series!

* *

There are more good sermons in a well filled fountain pen than ever leaked out.

* *

All individual and world troubles have their causes summed up in the one word—selfishness.

* *

The man who is not content to do the one thing he can do well will have to be content with failure.

* *

It requires pretty close attention to get religion enough in one hour's service to last the whole week.

* *

What is a "living wage?" Go ask the man with a salary of $6,000 and then consider the answer of the man with $600.

* *

Verily he who grabs his breakfast from the lunch counter saves time and money with which to pay the doctor and the undertaker.

* *

It is painfully noticeable that those who complain most loudly because the church does not do more, are the very ones who do nothing for the church.

* *

When we have the aristocracy of education once established, and its kaiser on the throne, how long will it be before he seeks to conquer the world for "learning *uber alles?*"

* *

The founders of our Church and of the nation were noted for their courage and fidelity to an idea. They may not have fixed that idea eternally, but they did fix the principles of courage and fidelity in everlasting remembrance.

* *

The proposed limitation of the right or privilege of higher education is a legitimate product of the Prussian policy of ruling the whole world by force for the good of the world. The Prussian purpose failed when it came up against organized demoracy; and so will this new effort at universal autocracy in education fail.

Give the Real Reason

Because the Turk is Mohammedan and because the Greek is Christian is no reason for asking as some churches are doing that any government use pressure to make the Turk refrain from butchering the Greek. There is higher ground to take, free from sectarianism or religious bigotry, the ground of the inalienable right of every human being to life and the duty of every other human being to protect him in that right, and the duty of enlightened governments to combine to curb wholesale savagery. Because such an attitude on the part of individuals and nations happens to square with the principles of Jesus Christ is no reason for seeking to make the government sectarian. The principles of the best Turks are the principles of Christ. The principles of the worst Greeks are not.

Better Than Catching the Measles

In one of our religious exchanges we read that the tithing habit is contagious, "as catching as the measles." Especially among the young people. We know that the making of generous contributions inspires emulation, and easily forms the habit. It is sometimes thought that the special effort to raise a large sum will cut the regular contributions, but as a matter of fact, explain it as you will, the church which has done much for the general cause finds the local life to be on Easy Street. That is, giving is contagious; we catch the infection ourselves and give it to others, and in this contagion of good the world is moved forward. There is coming our great appeal for the National Memorial Church, and the Boys' Home in Japan, and some are going to say, "We have all we can do to carry our own burden," when if they but knew, the way to lift your own local burden is to lift a bit on the greater burden. We shall learn to do, we shall know how to do, we shall love to do, and all together, *will* do.

* *

A CHRISTIAN PROGRAM FOR THE RURAL COMMUNITY

WE are living in the program age. The war, which has really ushered in "the new day" in spite of gibes to the contrary, by reason of the way in which it shot to pieces economic and political structures, has forced the human race to consider problems of reconstruction. Meeting these problems

inevitably requires programs, and so we have a new crop of programs. It is interesting to observe that nearly all of these programs are based upon the fundamental idea of a new interpretation of the Christian teaching in terms of the social, economic, and political life of human-kind.

Very few of these programs, however, deal with rural affairs. Yet agriculture is the world's largest industry. The rural people constitute not less than two-thirds of the world's population. If democracy is to become a reality, the rural populations the world over must be democratized. Moreover, we are in the swirl of a huge agrarian movement the like of which has never been seen before. We observe it in our own country, and it is obvious in all the nations of Europe. There are even stirrings in India and China in the rural villages. Is this agragian movement to be Christian or pagan?

* *

A RISING TIDE IN CHRISTENDOM

MARK SULLIVAN, Washington Correspondent of the *New York Evening Post*, called recently "the best-informed and fairest writer in Washington," telegraphs his paper that "the Administration is being made aware that there is an impressive body of sentiment in America which demands something more than our government has yet done about the Near East."

The reply of Secretary Hughes to Bishop Cannon of the Methodist Episcopal Church, South, is not convincing.

The statement of President Harding, "We have done everything humanly possible," is disregarded.

As details slowly filter through, as personal experiences of trustworthy American eyewitnesses are published, as the American people come to understand what has happened of massacre, arson and other terrible excesses, there is a rising tide of horror, of anger, and of determination that "it must never happen again."

A resolution of the National Association of Local Preachers of the Methodist Church "protests against the continuance of the Turkish government under present and past executive administrations, and asks that either the League of Nations end at once such administration or the righteous nations of the world take the matter under supervision and make at once a new humane Turkey or wipe it forever off the map of the world."

If the churches of the United States follow the lead of men like Bishop Cannon or the Methodist local preachers, there will be created a situation which no administration and no political party can afford to ignore.

The Democrats would side-step foreign affairs for this campaign, and the Republicans are squarely over on to the platform of the irreconcilable Republican Senators, which is a policy of isolation, but the Christian forces of the United States are slowly waking up to the fact that in world matters "we must take our share of hardship like good soldiers of Jesus Christ."

As Mark Sullivan put it, "the number of thoughtful persons does not grow less who believe that finally we can no more keep out of the peace than we could keep out of the war, and that the only way to save ourselves from participating in the ending of world wars is to be willing to participate in an international institution to prevent the beginning of them."

* * *

98 PER CENT ALL RIGHT

HARRY EMERSON FOSDICK tells of a certain Bible-class teacher who objected to the discussion of social problems on the ground that in America "everything is all right—that is 98 per cent all right."

Ninety-eight per cent all right!—with an average of more than three thousand strikes and lockouts per year and increasing bitterness in industrial relations; with periodic outbreaks of violence both by strikers and private guards and detectives employed by owners; with the welfare of the nation threatened by disputes between coal operators and miners and between railway executives and employees; with wages as low as 20 cents per hour and with long periods of enforced unemployment; with mothers and children being driven into industry because of the inadequacy of the father's wages; with thousands of men compelled to work the twelve-hour day; with modern business based upon self-interest and ruthless competition; with such a vast concentration of wealth that a few are able to live in riotous luxury, while millions live in poverty and want.

Ninety-eight per cent all right!—with racial feeling running high and an average of two lynchings per week; with the exploitation of immigrants and the frequent use of insulting epithets; with an alarming disregard of law and an appalling amount of crime and violence; with a bigoted secret order flourishing in many sections and frequently taking the law into its own hands; with nauseating political corruption and shameless exploitation by special interests; with a multitude of other dangers which menace the welfare of the American people.

One of the great needs of the hour is for an open-minded study of social problems. Streams of propaganda are pouring from our presses and flooding the country. In most of this literature the tendency is to give a wholly prejudiced and one-sided presentation of the situation. It is, therefore, exceedingly difficult to arrive at the truth with regard to any problem. The difficulty is made all the greater by reason of the passions and prejudices of men. It is easy to accept statements that are in agreement with one's own ideas and to reject those that differ. Hence there is an imperative need for open-minded discussion of social problems. Only by this means can we avoid the menace of propaganda and arrive at a greater measure of truth.

Social problems are the chief concern of this generation and if the Churches are to have any vitality they must furnish guidance in the effort to solve these problems. This guidance can safely come only after a more comprehensive understanding of the nature of social ills than is now possessed. Therefore, one of the important tasks of the Churches is the promotion of study groups for an open-minded discussion of social problems.

Liberal Religion and China's Uplift

I The Spiritual Problems

The Rev. Gilbert Reid, D. D., of the International Institute of China

THE needs, the dangers, the weakness, of China have seemed to increase with the passing years. Is this a part of her destiny, which comes from contact with the rest of the orld and especially with that peculiar type of civi- zation which has shaped itself among Western eoples? Or is the idea that China is weaker than er a mere delusion of our superficial observation? lay not the true fact be perhaps this, that China, ke every other nation, has always had her backsets, er failings and her elements of weakness, and these ave changed from one period to another?

Still, modifying our judgment of Chinese condi- ons in a way most favorable to China's fair name, can not be denied that China's national entity is in reat peril, that the very principle that no nation o-day can live apart from others has placed China in ll the whirl of world-wide movements, and that the nfluences, both from within and from without, which ress upon Chinese character, individually and na- ionally, necessitate a contest of the soul not only dif- erent from any of the past but more intense, serious nd gripping, even as with the later phases of the varfare of arms. All the four hundred millions of China, especially those who stand at the head of public ffairs, are called upon to wage anew the warfare be- ween Good and Evil. There is no chance these days o rest on one's laurels; there is no truce in this con- est, no time for relaxation, no let-up in the onward narch, no halt for friendly negotiation or for schemes of compromise.

This reference to a contest between Good and Evil indicates at once the nature of China's present weakness; the forces of Evil are outstripping the forces of Good. From a material point of view China is progressing; from a spiritual point of view China is decaying. "Righteousness exalteth a nation" is a teaching of China's sages as well as of Hebrew proph- ets. Steamships, railways, the telegraph, telephone and wireless, foreign machinery of all kinds, including factories, are in evidence in all the great centers. Highways and motor cars, foreign-style buildings and elaborate official headquarters, schools of all grades and all branches of Western learning, with the sem- blance of a republican form of government, are all here, and to the casual observor stand as proof that China is one of the great Powers of the world. But what is to be our judgment when the conscience of the nation is put to the test? If a nation can be strong in spite of bad morals, then China as all the rest of the world can be viewed with glowing optimism, re- ligion of any kind is no longer an essential, and is only a cult, an interesting ceremony, one of the customs of the day.

I take it for granted that most Occidentals and Orientals, whatever their own personal character, are not yet ready to disclaim the importance of good morals, of honesty and righteousness. As to the Chinese, they have always stood high in their moral conceptions; their ethical systems have been for many generations of supremest importance, and have safeguarded the permanency of China. They may stand aloof from all the religions, and look upon things of the spirit as mere superstition, but they un- hesitatingly believe in the rule of morals and the dominance of the human conscience.

How is it, then, that since the introduction into China of the Christian religion, and in spite of all the manifold forms of missionary enterprise and the wide- spread influence of the Christian Church, Chinese official life is just as corrupt as in former years, and perhaps even more corrupt? Moral considerations have less weight with leaders of Chinese thought to- day than during the days when Confucius was ele- vated to the position of almost a god.

The first reason seems to be that influences from outside, from what we often call Christian civilization —the influences of foreigners—are both bad and good. Whatever our doctrinal theorizing, it is a fact that the humans found in China are more susceptible to evil influences than to good, especially if the evil is attached to brains, and the good is characteristic of stupidity or at least of the commonplace and prosaic. This is where liberal Christianity with its emphasis on good works and right living, on reform movements and social regeneration, comes in to meet the present needs of China in the great contest of Right and Wrong.

A second reason for China's decline in the face of the missionary propaganda is that the making of converts has been made dependent on the overthrow of other systems of faith. This has meant the weak- ening of the splendid moral ideas of the founder of both Cunfucianism and Taoism—of Confucius, Mencius and Lao Tsz—when, instead, the teacher of Christian truth should make use of all the moral principles embedded in China's ancient teachings, and should commend, transform and vitalize them for the welfare of the nation. This is where liberal Christianity has her scope in the religious bearings on China. In fact, missionary effort of late years among all the sects has already been greatly liberalized. It is hence possible for the liberal schools of thought to find a sympathetic response in all efforts to help China through the medium of a moral crusade on the basis of moral ideas inherent in Chinese teachings.

A third reason why the Christian organization has lost out in the contest with bad influences may be that too little emphasis has been placed on good deeds as a fundamental of Christianity and too much on theological dogmas. Perhaps this has been the draw- back to the spread of Christianity in every country. Years ago when a theological student in New York City, I heard Prof. Roswell Hitchcock make this re- mark: "There have been two great revivals in the past, the one centering about the doctrine of the sover- eignty of God, and the other about the doctrine of free grace. We now need a revival of ethics."

In China more than in Europe or America the best way of approach in religious discussion is from the ethical side. Even in the Gospel story there must

be a John the Baptist with his stern appeal to the conscience before there is the Christ with his message of forgiving grace. In Christ's own ministry the emphasis was placed on going about among men doing good. His words were these: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven." So in China the righteousness of Christians must surpass that of Buddhists and Confucianists, of Taoists and Moslems, or Christianity will never be accepted as a superior form of religion.

In meeting this need and fulfilling this task will not the Christian of liberal thought be more adaptable than the one of Orthodox views? Only the burden is not an easy one, for something more is needed than a way of thinking or a way of teaching; it is real better living that will win the day, and it remains to be seen whether liberal religionists will succeed better than the old-fashioned, Orthodox people. Any way I present a form of missionary work which "religious liberals" can not well object to. To do the work one does not need to call himself a missionary; he can be a merchant, an engineer, a diplomat. The more, the better.

Even in the doctrinal or theological sphere the method of Liberalism is better for China than that of the Orthodox or Evangelical Churches. If a missionary makes his message the doing of God's will or obedience to the one Supreme Being, the All-Spirit, there can be no objection from the Chinese; but as a rule they shrink from the exhortation usually given, "Believe in the Lord Jesus Christ and thou shalt be saved." Christ himself said that he came not to do his own will but the will of God, and the one who does the will of God will know of the truth.

While it is true that Christ will lead us to God, it is also true, and more so in non-Christian lands, that acceptance of the will of God will lead to an acceptance of the teachings of Christ. "Obey God," "Follow Christ," are two forms of Scripture which should be made the basis of sound character. Speaking in the language of the schools, Christian teaching must be theological (though the word is disliked) rather than Christological, and then be transformed "from a theological into an ethical monotheism." There ar fewer intellectual difficulties in making a decision t do what God wants us to do (and is this not the chie thing?) than in really believing that Christ was both God and man. "I believe in God the Father Almighty," is the real starting-point of all religion. Perhaps w would do better as teachers of Christian truth if w spent more time in teaching what he taught and i his spirit than in teaching so much about him.

In some such way it seems to me that Libera Christianity has a message to give to the world, an should find delight in entering on the task of present ing the truth as thus understood to the populou nations of the Orient. It is not that I desire any mini mizing of Christ's position among the sons of men, bu that I believe that the Supreme Being, who is recog nized in all the religions, is supreme over all, God wh is all and in all. Neither do I desire that Christ shal lose his place as head of the human race, as Son o Man, but I am confident that in the mode of presen tation of Christian truth to the Chinese people th better way is to begin with allegiance to the One God and that next Christ can be seen as God's way to mak known His love and His way to bring salvation t the human race.

It is possible for one to acknowledge Christ a Saviour without being able intellectually to understan or to state definitely how far he is human and how far divine. Moreover, one may be saved without being able to state definitely that Christ is his Saviour, i so be that he yields himself to the guidance and com mands of God, even as Christ himself did and s taught all his disciples.

From what I am trying to point out in the way o discriminating one truth from another, it will be seen that the line of thought in Liberal Christianity, a found in fact among all branches of the Christia Church, is well adapted to the religious needs an aspirations of the Chinese, and if lovingly and faith fully pursued would do much in bringing about th reconstruction of the Chinese nation. And is it not here that liberal Christians, and in fact all "religious liberals," have as philanthropists and humanitarians a duty to perform?

Out in the Big World

XVII More about Russia

John van Schaick, Jr.

NOT Russian politics, nor the present Russian government, nor a possible alliance of Russia and Turkey, nor the failure of recent Russian Japanese parleys, nor the question of our intercourse with Russia—timely, important and fascinating as all these subjects are—takes my attention this week.

Nor am I turning back, as did the professor who sat by my open fire a few nights ago and who outlined his new book, to a study of the real reason why the Russian fleet was sent to our waters during the Civil War.

There is something much more gripping which has just emerged from the shadows which lie over that vast country, and which has not found its way into print to any considerable extent.

Murray Kenworthy, head of the Friends Unit in Russia during the last terrible famine, has just returned. His wife sailed with him over a year ago from the United States, but he came back alone. She died as a result of the typhus which attacked both of them.

I have just heard him tell the story for which he has made the long journey home.

It impresses me again with the truth that, in international matters especially, it is enormously difficult to keep up to date. The most assiduous reader, the most constant traveler, has to be on his guard lest he fall behind. And all the rest of us must never cease

o be open-minded, inquiring and modest and diligent.

Only a few months ago I heard President Hard-ng speak, great joy shining in his kindly face, about ur having curbed the Russian famine. That very ay in Secretary Hoover's office I met the agent of the merican Relief Administration, just back, and heard im and Mr. Hoover speak much in the same tone. here was justification for their satisfaction. They ad done a colossal piece of work. When they spoke, hey had on the seas and in Russian ports enough car-oes to carry over the population to the next harvest. pring had come. The worst was over. They recog-ized frankly that many had died and that some emote districts had not been reached. But they felt hat everything humanly possible had been accom-olished.

The reporters sent out their "stories" and the ead liners did their work: "Russian Famine Ended," "Surplus Cargoes in Port," "Russian People Saved." Then we heaved a sigh of relief and dismissed it from our minds.

We knew vaguely, of course, that much depended on the "next harvest." We did not begin to compre-hend how that harvest was related to the frightful loss of man power, needed to sow the grain, and to the death and slaughter of horses, cattle and camels, needed to do the work.

In Russia primitive methods are employed in agriculture. The peasants sow by hand and reap with sickles. They depend on abundant labor. Men, women and children work on the land. When the war took hundreds of thousands of agricultural labor-ers, they could not supply the gap by sending the women on to the land, for the women were already at work on the land.

After the war, and after the famine, Russia faced a reduced power for production, and of course the war itself, with millions eating what nobody was producing, had consumed all reserve stocks. "There will not be a good crop in Russia this year," said Mr. Kenworthy. "There was drought again. It was not as severe as the drought of the year before, but in the areas where we worked the millet planted by the peasants dried up. They got a little rye and a little wheat. The millet which the Quakers planted deep with drills lived. One way out is to get tractors and improved agricultural machinery into Russia, and we have made a start."

After the famine of winter, the Friends took a census in their districts. Between Nov. 1, 1921, and May 1, 1922, forty-nine out of one hundred children died in one township. Forty-seven out of one hundred adults died, and fifty-eight out of one hundred cows were missing. In another township only four horses out of one hundred were reported, and these were so weak that they could hardly stand. In many other townships from seventy to eighty out of a hundred horses or camels had died or been slaughtered for food. Even worse conditions obtained with cattle and sheep.

Not only have they not had these animals to use to get in a crop, but they won't have them to fall back upon for food next winter. They won't have the cloth-ing or the household furniture they have sold. Last winter they were driven to tear the thatch from their roofs to feed their animals; they won't have that thatch to use next winter.

No more can Russia recover in a single season from a famine like that she has suffered, than the world at large can recover all at once from the burdens and calamities of the war.

Mr. Kenworthy asserted positively that the Rus-sian government had done everything in its power to deal with the situation, and that they themselves had been well treated, given free transportation, house rent, interpreters and full co-operation in every way.

Contrary to many press despatches, he asserted that last winter all Russia was hungry and that people died of starvation even in Moscow.

Under the old *regime* the landed proprietors furnished milk for the cities. All that machinery is gone. Nothing takes its place. "You can't build up a new system," said Mr. Kenworthy, "in the pres-ence of war, famine and a blockade."

One does not have to be a relief worker in a for-eign field to realize vividly the fateful decisions which these social workers had to make when they reached Russia and succeeded in getting the first shipments through to the worst districts.

"We had forty thousand rations," said Mr. Kenworthy. "Would we get any more? Should we carry 40,000 people for a month and then see them all die, or should we carry 20,000 for two months or 10,000 for four months? Should we save the children and let the parents die, or should we save those who could plant another harvest and let the children die? Should we feed the strong and neglect the weak and sickly, or should we assume that the strong had a better chance for life and concentrate on the others?"

"If you are a farmer and have fifty pigs and you know that you only have food enough to take them through to February, will you try to save all or will you slaughter twenty-five? Can you apply the same reasoning to people that you do to pigs?" Re-lief workers generally have concentrated on the children. Hoover's relief work since the war has been for "the starving children of Europe."

"We concentrated on the children," said Mr. Kenworthy. "But I never have been satisfied with our decision. Russia to-day is one vast orphan asylum. I am not certain but what we ought to have let more children die. The strong hands are not there either to care for the children or to do the work. But we thought that perhaps the parents could digest the powdered bark, grass, and weeds, mixed with the hoofs of dead horses, and we knew that it was sure death to the children."

What every right-minded relief worker has felt Mr. Kenworthy put into vivid words: "When we sat down to our dinners at night, we never did it without knowing that haunting faces might be looking in at the windows, of people who would be dead on the morrow of starvation."

"Of the Russian character, I could say volumes. Is there anywhere else in the world where there would not have been bread riots? There was no instance of it in Russia. People died in sight of our warehouses. Even desperate robber bands respected them."

I have purposely omitted the most touching things in this story of battle with famine. But I do

not believe that there can be found in the whole realm of fact or fancy finer instances of fidelity to a trust than among the half-starved laborers who drove their weak and faltering horses through temperatures as awful as fifty degrees below zero to carry the food to the villages. "When they came into our warehouses," said Mr. Kenworthy, "they would grab a single pea or bean that had rolled into a corner and chew it as if it were the most delicious candy. They would scrape up in their hands the smallest sifting of flour from the bags, though mixed with all kinds of dirt, and eat that."

These were the fellows who guarded the food convoys.

Probably if we knew them personally, we should find them big, simple, trusting, loving men whom we could not help loving ourselves.

But we don't know them. They are in Russia. They use a different speech. They wear a different garb. They pray in a different way. Our weak imaginations can not travel so far.

That the Government of the United States made an appropriation at Christmas time last year for Russian Relief, that Mr. Hoover and the American Relief Administration and the Quakers did their great work, that many individuals sacrificed to help Russia, ought to be a source of great comfort to us. But the prayer we need to say is:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

English Correspondence

THERE seems to be in human nature an ineradicable desire for outward marks of personal distinction. Even Americans, we notice, with all their attachment to the principles of democratic equality, are not exempt from this failing. It is all very well for the Constitution to prescribe that "no title of nobility shall be granted by the United States," but this prohibitive article is by no means a complete safeguard. It leaves conveniently open the assumption of titles of other kinds, and abundant advantage seems to be taken of this loophole. We observe, for instance, that every Member of Congress is marked off from the common run of mankind by prefixing "the Hon." to his name. Election to the British Parliament carries with it no such distinction. Moreover, there is adopted in America the interesting practise of converting an office, large or small, into a title for the person who occupies it. Thus, opening an American paper at random, I notice references to Secretary Hoover and State's Attorney Crowe. Sometimes the office is given in full, as Secretary of Commerce Hoover, which makes rather a mouthful. In England we never speak of Premier Lloyd George, or Lord Chancellor Birkenhead, or President Fisher, much less President of the Board of Education Fisher. And any public man who had ceased to hold office would probably think a joke was being attempted at his expense if some journalist referred to him as Former Secretary So-and-So. What have I done, he would ask, that my past record should be tied on to my name in this fashion?

In England there are two classes of titles which are sharply marked off from all the rest by being hereditary. First of all, there are the peerages, of various grades, which at death go to eldest sons, or, in default of them, to other near relatives in a prescribed order of precedence. Then there are baronetcies, which become extinct if there is no heir in the direct male line. Apart from peerages and baronetcies, all titles expire with the person on whom they are conferred. This limitation applies to all knighthoods, of whatever variety, as well as to the prefix of "Right Hon." worn by members of the Privy Council.

Some of the most eminent men in English public life have refused titles again and again. To a front-rank statesman one drawback of a peerage is that it involves removal from the House of Commons to the House of Lords, which an ambitious man in his prime is apt to regard as a place of exile. Gladstone might, of course, have become Lord Gladstone if he had liked—his son Herbert has liked, and now sits in the Peers with this title—or he might have become Sir William Gladstone. As a Privy Councillor he was a "Right Hon.," but that prefix is used only in formal announcements, so he remained known until the end of his days as plain "Mr. Gladstone." It is whispered that the acceptance or refusal of an honor is sometimes determined by the preference of the wife of the person to whom the offer is made. "Lady" looks much better than "Mrs." on a visiting card. And, where the title is a hereditary one, the younger generation can often secure that its wishes shall be taken into account.

Normally the granting of new honors amply fills up the vacancies caused by the extinction of old ones in the peerage and the orders of baronets and knights. Of late years the process of new creations has gone on at such a pace as to do much more than repair the gaps. In 1921 there were created fifteen peerages as against nine in 1912, forty-two baronetcies as against twenty, and 153 knighthoods as against sixty-nine. The increase has been no less notable in various decorations and distinctions not included in these figures. At any reception or function in London where orders are worn, a male person who follows Benjamin Franklin's example at Paris is much more conspicuous nowadays than he would have been a few years ago. This is due in part to the fact that in any such gathering there are sure to be many men who won a Military Cross or the Distinguished Service Order in the war. But there is another thing that has, perhaps, contributed no less to this multiplication of ribbons. On the theory, presumably, that the existing orders did not afford sufficient scope for the recognition of meritorious services to the nation, there was instituted in 1917 the new Order of the British Empire. Admission to its higher ranks carries with it the title of Sir or Dame—for it is open to women as well as to men—and members of the lower ranks append to their names the letters C. B. E., O. B. E. or M. B. E., according as they are commanders, officers, or members. These decorations have been distributed so lavishly that year-books like Whitaker's Almanac, which were accustomed to record even the lower grades of the older orders, such as that of the

ıth, have frankly given up the attempt to publish a t of persons on the roll of the Order of the British mpire. The flood has, indeed, reached such propor-ons that it has enlarged the stock in trade of the ofessional jokesmiths of the press by providing them ith new material for their gibes. I noticed the other ıy, for instance, a reference to the O. B. E. as in-cating the Order of the Bad Egg.

The services thus recognized have usually had me connection with the war, even in the case of vilians. If a scientific study of war profiteering is er made, the investigator will need to pay some tention to the conferment of titular distinctions, for is certainly an essential branch of the subject. In ıe British social system a peerage or a knighthood may e quite as substantial a gain as a monetary profit on an rmy contract.

The policy of the Prime Minister—for the ultimate sponsibility is practically his—in bestowing largesse f this kind naturally tends to make the Administra-ion more popular among the beneficiaries of his enerosity. But the grounds of the award are often o slight that it could hardly be justified without ad-nitting the equally valid claims of a multitude of per-ons who have been passed by, and there are many ıeartburnings among those who have been left out in he cold. No little resentment has been caused, too, ımong previous wearers of similar decorations at vhat they regard as a cheapening and vulgarizing of a nce valuable asset. Quite a hubbub arose on the ınnouncement of the honors annually conferred on the ccasion of the King's birthday. There was actually a lebate in the House of Lords on the conferment of a peerage on Sir Joseph Robinson, a wealthy South African financier. It turned out that he had not been recommended for the honor by either the Secretary of State for the Colonies or the Prime Minister at the Cape. Previous Governors-General professed themselves unaware of any public services he had rendered that entitled him to such recognition. And Sir Joseph himself declared that he had not sought it in any way. In the end, he saved the Government from an awkward hole by declining the offer. There were other cases of peerages conferred on English business men who had been engaged in financial transactions that needed some explanation.

In the course of this debate the Duke of Northumberland made a pointed attack on what he called a system of "traffic in honors." He quoted letters in which certain gentlemen of means had been approached with suggestions that they might have knighthoods at a price of from 10,000 to 12,000 pounds or baronetcies from 5,000 to 40,000 pounds. The fact that the Prime Minister was able to disclaim all knowledge of any such invitations did not remove public suspicions, for no one supposes that intrigues of this kind would ever be carried on except by obscure agents who could be officially disowned. The money, it is generally believed, would go to party funds, and neither the collection nor the distribution of party funds ever appears on the agenda of a Cabinet Council. The question has been revived during the last few days through the publication by the *Morning Post* of a touting letter whose author's name is not concealed.

There have been many instances in the past of the granting of honors in recognition of gifts of money, without the least sign of popular disapproval. But in these cases the gift itself has been admittedly a public service. If, for example, Andrew Carnegie had remained a British subject and the various institutions bearing his name had been English foundations, he would undoubtedly have been offered some titular mark of the State's appreciation of the service he had thereby rendered to the nation. It is very different when the beneficiary is not the general public but a political party organization, and when the gift is solicited as the price of a title. The scandal has evoked such angry and determined protests, both within Parliament and outside it, that the Government, in the hope of assuaging the public wrath, has decided to appoint a Royal Commission to report on the matter. Its functions, however, are to be limited to considering the best methods that can be adopted for making awards in future. It is to have no authority to inquire into any alleged undesirable practises in the past—a virtual admission that a good many things have happened that will not bear looking into.

With baronets and knights and members of the Order of the British Empire, the matter is not complicated by any question of any privilege conferred on the recipient of the honor. He gains his title, and that is all. But a peerage carries with it membership of a legislative body not only for the peer himself but for a representative of his family for generation after generation. The controversy about the conferment of peerages therefore impinges upon another controversy —what you are to allow your peers to do after you have created them. The agitation of 1910 will still be remembered by every one who is interested in British constitutional history. The great reform of that year curbed the power of the Lords to prevent the enactment of legislation approved by repeated votes of the Commons, but the complete and final settlement of the place of the Upper House in the legislative system was left for a later occasion. When the question is dealt with once more, the composition of the House of Lords itself will undoubtedly suffer some modification. There will probably be adopted some plan of selecting from among the peers a body to whom legislative functions are to be committed. Those who are outside this group will then have no more to do with legislation than if they were mere baronets—except, of course in so far as they may have the right of electing the law-making section. There have also been proposals for introducing into the Upper House a certain proportion of persons elected either directly by popular vote or indirectly by county councils or other representative bodies.

Some months ago, when the Committee for Privileges of the House of Lords reported in favor of Lady Rhondda's claim to a seat in that house, it was taken for granted that this report would be immediately followed by the admission of Lady Rhondda and all other peeresses in their own right. Congratulations on the removal of another sex disability have turned out, however, to be premature. Owing to the opposition of the Lord Chancellor, the matter was referred back to the Committee for Privileges, which has since reversed its original decision. The question was not determined by the opinions of its members as to wheth-

er it was desirable for women to sit in the Lords, but by the interpretation to be given to the words of certain Acts of Parliament. No one can doubt that this setback will be merely a postponement of the reform. With women already sitting in the Commons, their admission to the Lords can not be long delayed, though it will now, it seems, have to be brought about by the passing of a special Act of Parliament for that purpose.

"Only a Package of Letters"

Dorothy Hall

S. S. Celtic, April 29,1922.

We certainly started off with a bang. As soon as we got on the pier and began unwinding the red tape having to do with passports, sailing permits and tickets, Mrs. Branch was informed curtly that her passport lacked a British visa and that she couldn't sail without one. Her lawyer had told her it was unnecessary. Anne and I, not having legal advice to depend upon, had trotted down to the British consul and unwillingly paid ten perfectly good, god-fearing dollars for visas, so we were safe enough, and the baby was a sort of appendage to Ann's passport so he was all right, but Mrs. Branch had nothing for it but to start out in quest of a visa. There was half an hour before the ship sailed, and the British consul was way down around Wall Street somewhere, so it looked hopeless enough. Anne and I went on board determined to get to England by ourselves if necessary, and Mr. Branch rushed on after us and handed us over all the money he could collect out of all his pockets. Then he dashed down the pier to wait for Mrs. Branch, and we could see him away off tramping up and down. It got to be ten minutes before the ship sailed. The purser had all Mrs. Branch's baggage brought out of the stateroom and placed at the top of the gangplank to be taken off with it. Marshall Joffre and his party boarded the ship amid much patriotic band playing and cheering. It got to be five minutes before the ship was to sail. Anne was sobbing with rage and worry at the thought of having the responsibility of the baby all on her own shoulders. It got to be three minutes before the boat was to sail. And then, way off down the pier, we saw Mr. Branch turn and run toward the gangplank, then Mrs. Branch running behind him. Everybody on the dock and the ship began to cheer. The purser grabbed back one of our trunks that was just being lifted off on to the dock. Anne and I hugged each other breathlessly while Mrs. Branch ran and ran. The passport man sprang forward, made sure of her visa, passed her up the gangplank, and we were off. We all felt rather wobbly, Mrs. Branch in particular after dashing miles in a taxi at a terrific rate of speed and upsetting the consul's office completely and thinking all the time that she would miss the boat anyhow. Such a mess and all on account of a lawyer. I'm glad I don't own one.

I am sending this off with the pilot.

* *

S. S. Celtic, May 6, 1922.

We have on board quite a collection of celebrities, Joffre and his staff, Joe Kirkwood, the Australian golf champion, and Maurice Tourneur, the moving picture producer, with whom Anne and I have spent the last hour walking the deck. He is on his way to England to produce Hall Caine's "Christian," after having just finished "Lorna Doone" in California.

We have foregathered with much the nicest bunch on board, consisting of a very attractive married couple from New York, a sister and brother from New Orleans, a couple of dapper Englishmen and a whole crew of Scotchmen, with the most delicious burrs imaginable, all returning from business trips to the U. S. A. We have had tournaments of deck tennis and shuffle-board and I am black and blue and lame all over, and quite thoroughly beaten withal. Evenings we dance and then play riotous (though sterilized) gambling games.

We have on board also a couple of English girls, the horsey variety, unsubdued voices and the most extraordinary physiognomies I have ever been privileged to look upon. Their mouths are large gaps across the lower part of what purports to be a face, and they use lip rouge generously of a bright American Beauty hue. The result is appalling. However, the first day or two they collected a retinue of men who escorted them around the decks amid raucous shouts. Then there was a gradual falling off, until last night there was a fancy dress ball and one of them appeared in a gunny sack fastened precariously about her person, and very little else. She was left severely alone, and we hope she profited by the experience, but we doubt it.

I've laughed so much I don't think I shall ever be able to sober down to my normal level again. I've read only half of one book. There is the most wonderful food I have ever eaten, absolutely. My, but life is interesting!

I shall mail this at Queenstown to-night. We arrive at Liverpool probably about 7 p. m. to-morrow, but shall stay on board and go on to London the next morning.

* *

Hyde Park Hotel,
Knightsbridge, London, S. W.
May 8, 1922.

We are here in dear ole Lunnon. We can not get pasteurized milk for the baby and Anne is in a perfect state. The only kind available comes loose out of the can! Speaking of the Middle Ages! I know I shall never be able to get this place arranged in my mind. I haven't any idea where any place is from anywhere, and I always look to the left for traffic when I start to cross the street and of course everything is coming at me from the right. I get so upset I stand on the curb for about thirty minutes before diving into the mess. Give me the corner of Washington and Winter Streets for peace and quiet.

* *

Knightsbridge, London,
May 10, 1922.

I am beginning to get my bearings now, and Piccadilly Circus and Trafalgar Square are separate

l distinct in my mind. Mrs. Branch has hired a tor for a month so we cover a lot of ground and see reat many things without much trouble. Yesterday had tea with friends of hers, delightful English ople who live opposite Kensington Gardens, and k a long ride afterwards out to the Richmond Hill tion, and saw a piece of a polo game on the way. st night Anne and I took a bus ride round through e city, Piccadilly, Pall Mall, the Strand, the Law urts, then Fleet Street, Ludgate Hill, St. Paul's hich is disgustingly dirty and needs to be sand-asted) and back again, so the map of the city is be-ming to mean something to me. I have still to locate ndon Bridge and the Parliament Buildings.

Anne and I have tried two mornings now to see e change of the Horse Guard, but missed it twice, ing on the wrong side of Whitehall the first time d an hour too early the second. However we did e a special review of the red-coated, tall fur-hatted giment. They look so exactly like the wooden sol-ers one buys for small boys that it is ludicrous.

I went all by myself to the Victoria and Albert Museum to-day and found my way back by a round-bout route, so I have considerable faith in my bump f locality.

I am quite clever at counting change already, hough I still have to translate the prices of things into merican money to have any idea what they cost.

We are going on our first house-hunting expedition aturday to some place I have forgotten the name of, bout thirty miles from London. The worst struggle ill be finding a house with more than one bath. For reputable people these folks are about as stingy ith running water as it is possible to be.

I have learned to call a baby carriage a "pram" nd a fence a "paling," and I must have acquired omething of an English accent already, because the hambermaid asked me this morning where I came rom. I answered that she could hardly have mistaken ny nationality from my speech. "Oh, it's not so bad," aid she.

To-morrow we are going to try again to see the hange of the Horse Guard, and in the afternoon we re going to Rumpelmeyer's for tea.

Saw the Princess Mary's residence to-day; dirty, ike all the rest of 'em.

* *

London, May 15, 1922.

Anne and I finally succeeded in watching the change of the Horse Guard, but it was hardly worth all the trouble. The men are so outrageously dressed up, with their buckskin trousers and their plumed helmets, that they look painfully uncomfortable. The horses are beautiful though, lovely, sleek black ones. There is a great deal of military preparation going on for the great review and celebration on June 21, the return of the Prince of Wales. We shall try to come up for it.

Friday afternoon we went to Rumpelmeyer's for tea. It is quite a famous place where you go and pick delicious French pastry off the counter. Celebrities are supposed to frequent the place, but we didn't happen to see any.

Friday night we bought some peas and Spanish potatoes at the green-grocer's, and cooked them on the baby's milk apparatus and the electric iron and we had a feast in our room. It certainly tasted good after hotel fare.

Saturday we rode out to Surrey house-hunting. We found no house, but we got a good idea of the country; went out by Putney and Chelsea, passed Cheyne Walk where Carlyle lived and Henry James died, through Godalming and Guilford into very hilly country where the moors were covered with yellow flowering gorse. Mrs. Branch would rather be not so far from London—about thirty-five miles it was—so we are going to look nearer town. She has gone to Oxford for the day and night with a friend there (with whom Rachmaninoff is spending the week-end), so she may come back with an idea for a place there.

Last night Anne and I, being alone, wandered forth in search of some cheap place to eat, and discovered a restaurant which is the exact equivalent of Ginter's. We strolled around Kensington Gardens in the afternoon trying to find the Peter Pan statue but couldn't, and felt too foolish to ask for it. It is certainly a relief to be met on all sides by Anglo-Saxon faces unmixed with Hebrew, Italian, Czecho-Slovakian, etc., etc.

I get a good chance to see all the swell shops because Mrs. Branch is always blowing in to buy things, and Anne and I trail along and stare at everything while she gets waited on.

Was glad to get your first letter Friday and am hoping for another to-morrow. Heard also from Dr. van Schaick enclosing a letter to Bicknell which instructed him to pay all bills I might incur. I think I'll go on an awful toot.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Postage Stamp

THERE came unto me a friend who is something of a Joker, and he inquired of me, saying, Dost thou purchase Fine Steel Engraved Portraits of Great Men?

And I said, A few.

And he said, I fain would sell unto thee a Portrait of George Washington.

And I asked him, Which Portrait, and How Much?

And he said, it is the most famous of all Portraits of Washington, but I remember not the name of the artist, nor yet that of the engraver, but it is Straight Goods. And I will sell it unto thee for Five Farthings. And I have also a Bronze Medal with the Head of Abraham Lincoln by a Famous Sculptor, and that also will I sell unto thee for Five Farthings; for I love thee, and would fain see these treasures added to thy Collection.

And I inquired of him saying, How dost thou get that way? For I can buy thy portraits of Washington at the Postoffice for two farthings, and thy medal with the head of Lincoln do they sell at the Bank at the rate of ten for a dime.

So he did not get me that time, but it was a clever trick, albeit an ancient one. And I meditated on this portrait of George Washington that is finely graven in Steel, and selleth for two farthings, that it will go fur-

ther than any other portrait of Washington known to Collectors.

And I said, Consider the Postage Stamp. It is Inexpensive, Unobtrusive, and well-nigh Ubiquitous, but how much it can convey of sorrow or joy. Hast thou a friend in Arizona? Thou canst write him a word of cheer, and drop it in the corner box or hand it to the Red man at the end of the route, and the little steel engraving of George Washington will convey it all the way. Hast thou a neglected brother in Skowhegan, Maine, there is ever available unto thee in his behalf a Postoffice and a Throne of Grace, and both of them are blessings of high order. Thou canst write unto thy Congressman, protesting against his vote, or unto thy Minister, thanking him for last Sunday's sermon, and stick on a picture of George Washington, and go to bed with a clear conscience.

And he said, All those things are worth doing, and the price is dirt cheap.

And I said, There are many more lessons of the Postage Stamp, but there is one which, though it be not new, is so important I could wish that all men might learn it. The Success of the Postage Stamp is in this, that it doth stick to one thing until it doth arrive at its destination, and achieve its result.

And he said, That, indeed, is a good lesson.

And I said, If I could cause this lesson to go with the purchase, then would I invest a large fraction of my visible wealth in portraits of George Washington, and I would stick one on every woman's mirror, and one in the crown of every man's hat, and say, If thou hast before thee any worthy object, Stick to it, like a Postage Stamp, and verily, though thou art punched and defaced, thou shalt eventually arrive.

* * *

FOR STRICKEN SMYRNA

WHAT is the best course for those whose hearts are bleeding for the sufferers of Smyrna? Undoubtedly it is to continue and increase their contributions for the Near East Relief, an organization which has the respect of every government, including the Turkish.

My friend, Mr. H. C. Jaquith, was in the doomed city at the time of the massacres and at once assumed charge of the work of relief. He and his American associates worked with almost superhuman energy and, partly by strategy and partly by open protection, saved tens of thousands of Eastern Christians.

Mr. Barclay Acheson has just returned from Turkey, having spent several months in investigating the work of the Near East Relief. He reports that the Grand Vizier of Turkey, the Patriarch of the Greek Church, the officers of all armies, and, in fact, every one questioned, assured him of the nobility, tact and skill of the men and women now administering our relief in Asia Minor. In reply to the question as to what part of a contributed dollar actually reaches the sufferers, he declares that so adroitly is the money handled that a dollar and fifty cents is delivered. His explanation is that the sufferers are required to earn what they can of the amounts given and that they make from a dollar's worth of leather five dollars' worth of shoes and raise from a dollar's worth of seed ten dollars' worth of grain.

The more I see of the Near East Relief the greater becomes my confidence in its management.

G. E. H.

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NORTH CAROLINA STATE CONVENTION

The Rev. Leon P. Jones

The seventeenth annual convention of North Carolina opened Thursday night, Sept. 21, in the Outlaw's Bridge church with welcoming addresses by the pastor, the Rev. L. P. Jones, and by Robert G. Maxwell in behalf of the community.

The Rev. Hannah J. Powell preached on "The Shepherd and the Sheep," preparing the way for the communion and also giving the keynote for the inspiration of the Convention. The Rev. Dwight A. Ball assisted the pastor in the communion service which followed.

The Friday morning session was devoted to reports and business of the Convention—all of which showed that the pastors and workers have been giving faithful and efficient service. The work of the Rev. R. S. Kellerman in advertising the Faith and in putting the Convention before the public in the press should have special mention, in connection with the fact that this was said to have been the largest assembly yet held.

The Friday afternoon session was in the hands of the North Carolina Branch of the W. N. M. A., Mrs. R. S. Kellerman, president. After welcoming address by Mrs. B. Jones Outlaw in behalf of the local church and response by Mrs. S. R. Tyson of Durham, the afternoon was devoted to business.

Of special interest to every one was the report of the Field Missionary, Mrs. Dwight A. Ball. Every one was enthusiastic over the message from our mountain people given by the Rev. Hannah J. Powell in the afternoon.

The president of the national organization, Mrs. Ethel M. Allen, spoke of the work of the W. N. M. A.

The address of the Rev. Martha Jones of Clinton, on "Woman's Place in the New Order," was received with close attention and interest.

A striking and beautiful feature of the evening meeting was the Clara Barton Guild Pageant, the characters of which had been trained and costumed by Mrs. Katherine Haskell Ball.

The evening meeting was devoted to Applied Christianity, and there were present from the Capital of the state two speakers on the general topic of Social Welfare. The widow of ex-Governor Bickett gave an address on Social Welfare with special reference to child life, and Mr. Brown dealt with the unfortunate and those under charge of the state.

Saturday morning was devoted to business and reports.

Mrs. Martha C. Winstead of Rocky Mount presented to the Convention the matter of the Clara Barton Home and announced that she had come to secure the apportionment of the state of $250. There followed a subscription, which was later made up to about $200 and will undoubtedly be completed.

During the afternoon the Rev. Stanley Gates Spear, representing the General Convention, was invited to address an audience of men in the school auditorium, and was listened to with marked interest.

At 4 p. m. the State Convention of the Church reassembled to act on the report of the Committee on Nominations. Officers elected: President, Rev. Martha G. Jones of Clinton; first vice-president, Magnus Outlaw of Outlaw's Bridge; second vice-president, Miss Dearie Simmons; trustee, T. C. Wilkins of Rose Hill. Fellowship Committee, Rev. L. P. Jones, secretary, J. S. Rochelle of Kinston chairman, and Mrs. S. R. Tyson of Durham. Preacher of occasional sermon, Dr. J. S. Lowe; next meeting place the Woodington church.

Saturday night another representative of the state of North Carolina was with us, a well known and earnest Universalist, Homer B. Mask of Raleigh, who spoke on "Brotherhood and the Material Interests of Mankind," The Rev. Stanley G. Spear, on behalf of the General Superintendent, gave us the greetings of the General Convention and an address worthy of the occasion.

On Sunday morning Mrs. Katherine Haskell Ball was given the Sunday school hour to present her address on Sunday school interests. The occasional sermon by the Rev. D. A. Ball was given to a large audience and very favorably received. The offering for the Gunn Ministerial Fund amounted to over $20.

The afternoon service was held at Seven Springs—a health resort seven miles from the Outlaw's Bridge church. The Rev. Stanley G. Spear was the speaker.

The church was well filled at the evening service. The Rev. R. S. Kellerman and Mr. Spear were the speakers. One member was received into the church. The Convention then adjourned.

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THE MAINE UNIVERSALIST CONVENTION

The Rev. Milo G. Folsom

The Maine Universalist Convention with its auxiliaries met for its annual session in Auburn, Sept. 25, 26, 27.

The ideal weather, the central location of Auburn as to Universalism in Maine and the advertising all tended to make the Convention the most largely attended for the past ten years. At least forty-two parishes were represented. All the active ministers in the state were present but three. A real record.

The Y. P. C. U. Convention was held Monday afternoon. The president, Mrs. Dorothy Smith Deane, presided. The reports showed a gain in membership, all bills paid and $50 in the treasury, and over $100 as a beginning of a permanent administration fund. There was a loss of sixty-eight in the Junior membership in the past year. Quite a number of churches report prospects for new Unions. Officers elected: Rev. Harry F. Shook of Brunswick, president; Glenn McIntire, Norway, vice-president; Miss Angela Fossett, Portland, secretary; Miss Mildred Jackson, Auburn, treasurer; Mrs. Dorothy Smith Deane, Brewer, member of the executive board; Mrs. O. H. Perry, Woodfords, Junior superintendent.

For the first time for many years the Sunday School Association met with the State Convention. The reports showed a real gain in membership. There was very little business, but some most inspiring addresses. This was the most largely attended session of the Convention. Officers elected: President, Rev. R. J. Mooney, D. D., Auburn; secretary, Miss Florence M. French, Portland; treasurer, Miss Ella F. Bradley, Portland; Executive Committee, Rev. A. E. Cole, Woodfords, Miss Florence Buckston, Pittsfield, and Mrs. Mary E. Chambers, Bangor.

The W. U. M. S. session was a very busy and most enthusiastic one. The year has been the best for a long while. For the past three years there has been a steady growth in numbers of Mission Circles, membership and contributions. Every increase in appropriations for the national work as well as help in state work had been met and there was a balance in the treasury of $135. Officers elected: President, Mrs. Milo G. Folsom, Gardiner; vice-president, Miss Helen Varney, Brunswick; secretary, Mrs. W. E. Shedd, South Portland; treasurer, Miss Georgia Bradley, Portland; Executive Board, Mrs. O. K. Hollister, Woodfords, Mrs. S. J. Willis, Pittsfield, Rev. Mary L. Hadley, Hallowell. It was voted to make the president, Mrs. Folsom, and the secretary, Mrs. Shedd, life members. The number of delegates and visitors was large.

The State Convention opened Tuesday morning. Rev. H. D. Maxwell conducted the devotional service and gave a short talk on "Man's Need of God." The Superintendent's report showed that only one circuit, Kingfield and New Portland, was without a minister, which had a settled pastor last year. The new ministers who have taken up active work were Rev. Harry F. Shook, Brunswick, Rev. Merrill C. Ward, Guilford and Sangerville, Rev. Milton Bennett, Oakland, and Rev. Geo. W. Sias, Turner Center and Bretton Mills. Rev. A. A. Soule and Rev. Grant Van Blarcom have gone out of the state and Rev. H. A. Markley has left the active ministry for the present. Rev. A. A. Blair of Livermore Falls has resigned to take effect the first of November. There was an actual gain of two churches placed on the active list this year. The condition of the Church as a whole throughout the state is as reported better than last year.

The treasurer's report showed $2,771.75 to be added to our missionary fund. The disbandment of the dormant parish of Camden placed the use of $2,658.86 in the hands of the Convention. The total receipts for the year were $7,273.48, total disbursements $6,996.22, leaving a balance of $1,217.03. The permanent missionary fund amounts to $14,513.79, the Convention Endowment Fund $631.85, Ministerial Relief Fund $3,545.50.

Tuesday evening, Mrs. Ethel Allen of Ohio, president of the W. N. M. A., gave a rousing address. This was followed by the occasional sermon, delivered by Rev. W. A. Kelley of Lewiston. The annual Ministerial Relief offering was then taken. The appeal sent out to the churches of the state had received a generous response and the offerings were put on the plate. The offering and pledges amount to over $562, the largest ever taken in Maine. The communion service was conducted by Rev. R. J. Mooney, D. D., assisted by Rev. A. A. Smith, D. D., Rev. Charles Knickerbocker and Rev. F. A. Gray, D. D.

Wednesday was the big day of the Convention. The following recommendations were adopted: 1. An appreciation of the work of Rev. A. A. Blair, president of the Convention. 2. Commending the generous gift of $300 of the Caribou church to Oakfield. 3. The including of the auxiliary societies on the Convention program. 4. Approving of holding the concluding day of the Convention on Sunday whenever possible. 5. The employment of a full time Superintendent and office assistant. 6. Increasing the quota assessment from 2 per cent to 2 1-2 per cent of the running expenses of the church. 7. Approving the policy of holding "institutes" in various churches of the state. 8. Urging that wherever possible in every church and in places where our gospel is not heard "special meetings" or "missions" be held to give to the world and instruct our own people in the knowledge of Universalism. 9. That a change in the constitution be made granting every parish in fellowship five delegates.

Resolutions were passed as follows: 1. We should be more progressive in proclaiming the glad tidings of great joy which shall be to all people. 2. That the Convention express sympathy with the oppressed people of Asia Minor and plead for a frank and Christian rather than indirect and political attempt at a solution of a problem that has never been bravely faced. 2. Thanks to the Auburn parish and minister for entertaining and appreciation to the Lewiston parish and sister denominations for entertaining, and also appreciation to the local press for generous reports. 4. Appreciation for the work of the president, A. A. Blair. 5. To stand and aid in the maintenance of law and order by insisting that laws upon our statutes books be vigorously enforced. 6. To stand behind the movement for the building of the Perin-Cate home in Japan and the Memorial Church in Washington. 7. To continue the taking of special offerings on the Sunday before the Convention for Ministerial Relief Fund. 8. Commend the work of the W. U. M. S. and earnestly urge the ministers to assist them in attaining their goal for this year. 9. Appreciation of the labor and sacrifice of Milo G. Folsom, secretary and acting Superintendent.

Two stirring addresses were given on the theme of the Convention, "Lberalizing Universalism and Universalizing Universalism." The Rev. F. C. Leining of Providence profoundly stirred his audience on "The Liberalizing of Universalism," while Dr. John Smith Lowe made a mighty appeal for the Universalizing of Universalism by first universalizing our minds and then spreading this gospel broadcast throughout the world.

The Convention moved from one achievement to another and concluded with a great climax in Comrades' Night. The Comrades Banquet was a new feature of the Convention. The large vestry was completely filled. A bountiful banquet was served by the ladies of the Auburn church. The singing and short addresses were of a high order. The banquet was followed by the great mass meeting in the auditorium. The Rev. John Smith Lowe, D. D., was the speaker. Dr. Lowe was equal to his great opportunity. With all the power and eloquence at his command he pictured the great and glorious undertakings of the Perin-Cate young men's home in Japan and the Washington Memorial Church.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

VITAE

I had a message from the Lord;
He bade me rise and seek His face,
He set me in a shady road
That bloomed with beauty and with grace.

I wandered on from flower to flower,
I breathed their perfume with delight;
How sweetly passed each sunny hour,
How full of beauty every sight.

Till almost I forgot that I
Was but a traveler on the road—
The vale so fair, so blue the sky,
It seemed it must be my abode.

Then colder grew the azure sky
The night came down, the flowers were gone;
A voice spoke to me from on high,—
"Thou foolish child, press on, press on."

Selected.

THE FAMILY PLAYS HIDE AND SEEK

"WHO would like to help husk corn to-morrow?" asked Farmer Hill one autumn afternoon. Each of the guests at the farm—Uncle Ralph and Aunt Mary, Sue and John, and even little Bobby and Betty—said, "I!"

So the next day all of them went down to the bright, rustling cornfield.

The field was covered with corn shocks that looked like long rows of brown tents. What fine hiding places they would make, the children thought!

"Let's play hide and seek," Bobby said to Betty, and so they left the corn husking to their elders and began a merry game.

After they had played for a while Bobby said to himself: "This time Betty won't be able to find me. I'm going into a corn tent instead of behind it."

So when his little sister hid her face he ran over to the edge of the field, crawled under a rail fence and hid in a large shock of corn in the neighboring field.

Betty finished counting fifty and began her search. From his brown tent Bobby could see her running round the other field. "She'll never find me," thought Bobby, "but by and by I'll jump up and whoop to her."

It was very snug there in his hiding place. The ground was warm, and the dry blades of the corn rustled. He could hear the laughter of the huskers in the other field.

Through a hole in his "tent" he saw a red-headed woodpecker tapping briskly on the trunk of a near-by tree. Presently a chipmunk went scurrying along the top of the fence. After the chipmunk was gone a pair of crows alighted on the same rail and cried, "Caw, caw!"

Bobby had never seen wild creatures so close; he was greatly interested. "I wonder what will come next?" he thought.

A flock of small sparrows came next; they sat in a row on the fence chirping loudly. As Bobby gazed at them they seemed to run together, and became one long line. Bobby blinked. "First 'twas ten little birds, and now it's one long bird," he said drowsily.

Meanwhile Betty had given up her search and was trying so hard to husk a large ear of corn that she had forgotten all about Bobby. After a while the sun went down, and the huskers, tired but happy, trudged back to the house. When they were nearly home Sue said, "Why, where is Bobby?"

"That's so," John answered. "The little rascal didn't do a bit of husking.

"I husked eight whole ears," Betty said proudly.

"But where's Bobby?" Aunt Mary asked anxiously. "Betty, do you know?"

"No, mother," said little Betty. "He was playing hide and seek with me, and he hid so hard I couldn't find him."

"Well," said Uncle Ralph, "we'll have to find him now."

He went back toward the cornfield, calling Bobby's name. The others followed. When no Bobby answered they began to search the field for him; led by Betty they looked behind all the shocks of corn.

"Bobby! Bobby!" Uncle Ralph called again and again.

"Robert, it's supper time!" called Aunt Mary.

Sue and John too went searching and calling, and little Betty kept shrilling, like a small cricket amid the brown corn, "Bobby! Bob-bee!"

But no Bobby could they find. The sun had gone down, and dusk had begun to fall; some of the searchers went back to the fence that divided the two cornfields. Sue and Betty stayed behind.

After a while the moon came up and made everything bright. Uncle Ralph went round and round the field peering into the shocks of corn, and Betty paddled after him. The family were beginning to be worried.

At length Betty found herself beside the fence that divided the two cornfields. She was so little that she scarcely had to stoop to go under the bottom rail.

"I'll look around in this field," she said.

She went poking round in the strange field in the moonlight, peering as she went into one rustling corn shock after another. From the other side of the fence came the voices of Sue and of Farmer Hill, who had come to join the search.

Presently Bobby, sleeping away under the biggest corn shock of all, heard far off in his dreams, "Bobby! Bob-bee!"

He waked and stirred. "Oh, yes," he thought as the call came again. "I was playing hide and seek with Betty, so I was."

Then he lifted up his voice. "Ready!" he called in a loud clear tone.

With a dive Betty plunged into the corn shock. "I've found you!" she shouted. "I beat all the rest."

The other searchers came hurrying to the fence. "Where is he?" they cried.

"Here he is, and he's it!" Betty said.

Farmer Hill jumped over the fence and in a minute more had pulled blinking Bobby out of his hiding place.

Bobby gazed from one to the other. "How did it get dark?" he asked in amazement.

"The sun went down," said Betty seriously. "That's how. And now we can play hide and seek in the moonlight."

But Uncle Ralph said there had been enough hide and seek for one evening. He shouted to Aunt Mary and John that the search was over; then he lifted Bobby to his shoulder, and Farmer Hill picked up little Betty, and the hide-and-seekers slowly made their way home through the moonlight.

"My, but that was a good hiding place!" Bobby said sleepily from his father's arms.

Betty was nodding over Farmer Hill's shoulder, but she heard him. "I found you all the same!" she said.

And five minutes after they had had their supper both of them were fast asleep in their beds.—*Helen F. Orton, in Youth's Companion.*

* * *

MY PRAYER

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf and blind;
I ask Thee humbly for the gracious power
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that knowing well my duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded mart,
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends, may know me,
And knowing, love.

I do not pray for palaces of splendor
Or far among the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.

I do not ask that heaven's golden treasure
Upon my little blundering life be spent;
But, O, I ask Thee for the perfect pleasure
Of calm content.

Amos R. Wells.

* * *

ACCIDENT INSURANCE—WAS IT AN ACCIDENT?

For fifteen years I carried accident-insurance before I had occasion to collect anything on my policy. For fifteen years I rested securely in the thought that, when the big smash came, my burdens would be lightened to the extent of fifty dollars a week from a new source of financial supply. For fifteen years I was a good risk; for fifteen years my premium payments were always made, and sometimes promptly.

Then it happened: I opened my eyes in a hospital bed; and continued to open and shut them there for two months. Sixteen weeks of convalescence followed, and then the "adjuster" came to see me. He was a well-groomed and courteous young man. I am inclined to think that before the interview terminated he was even more courteous than the gentleman he came to see.

How I survived his visit I do not know, for he revealed to me the fact that my claim on his company for fifty dollars a week was entirely "of the mind," that my policy, or rather policies, for I liked the first one so well after maintaining it for a time that I purchased its twin, called for exactly one-half of fifty dollars, and that he was ready to settle in full!

Well, of course he was right. There it was in black and white, *when he showed it to me.* Only under one condition could I ever hope to collect the fifty dollars; and my accident, while it met about every other condition, did not meet that one.

Of course it was the condition that called for fifty dollars that sold me the policy. I should have been wise enough to study that policy myself; but, being as familiar with technical matters as the average American, I allowed the expert, who was a good and wise man, to tell me. I am sure that he did not intend to deceive; he merely used his best speaking-point, and it was the fifty dollars a week that sold me.

Moral: Read your life-insurance policy. How much does it pay, and under what conditions?—*"Oregonian," in Christian Endeavor World.*

* * *

WHY WE PRAISE THE CAT

This amusing composition was written by a Japanese middle-school student. What it lacks in point of grammar and rhetoric it makes up in the zeal with which it champions the cause of the cat and in the moral that it inculcates. We quote:

The instinct that a cat catches a rat is given to a cat instantaneous when it is born, so that as soon as it is born it has the function to catch the rats. The rat's fear of the cat is also deeply engraved in the mind of the rat before it is hatched, so that at the same time when it is hatched the rats know the cat is a thing fearful. That the cat catches the rats and that the rats fear the cat are merely the instincts; therefore that the cat catch the rat is not a matter particularly to be praised. Why we praise the cat is on the fact that the cat does not catch the rat rashly.

In my house the rats are very abundant. From the early evening they spring out from their nests one after another, ten or twenty rats roaring upon the ceiling and the cases, down the tables or floors and wandering here and there to get their foods. Consequently I got a cat. The cat, strong as a tiger with fangs and nails like a sharp weapons, within a month caught a rat, within a week caught other, giving death to one rat and chastized hundreds of them, so that pleasantly the ravages of the rats are settled.

Once some one came to me and said to me, "Your cat is undoubtedly very strong, but how little your cat catch the rats!" I replied the following:

"In the universe whatever may be the case there are stronger and weaker, and the flesh of the weaker is the food of the stronger. Can a cat kill the rats all? I think not. While a cat does not kill them all, the cat perhaps may wound himself; moreover, there is no reason why hundred or thousand of the rats can not stand rivalry against only one cat. Yet as there are in the state they can not stand rivalry against the cat and are afraid of the virtue of the cat. As the numbers of the rats caught increase larger and larger, then the virtue is gradually failed. If that is failed, they stand in rivalry."

To catch the rats rashly is not the real function of the cat, hence that the cat catches the rats less is really to make him more influential.

(Moral) Now if one become a officer, soon he become proud of his power and minister state, issuing hard laws and ordering hard taxes. Without mercy his retainer deprive forcibly the taxes even from the poors. I hope one who have the mind same as that of the cat will become officer.—*Youth's Companion.*

* * *

Many a man in the hour of his need finds that he has been so busy making money that he has forgotten to make any friends. —*Youth's Companion.*

Young People's Christian Union

RALLY DAY

A rare June day, bearing the date of October first, with sunshine and gentle breezes and butterflies—this was the setting for Rally Day at New Madison, O., postponed for one week from the time set for the Church as a whole because this pastorless church wanted to rally when it could have a minister pro-tem.

And of course there were some who wanted to and did rally elsewhere. The army of the Lord obeys or fails to obey its officers according to its own sweet will, putting them in the position of the negro corporal to whose squad was assigned for his first drill a pugilist of his own race and of more than local fame. Unbosoming himself to a comrade, he remarked, "You-all think I'se gwine ordah dat big boy 'round? No, sah! I'se gwine say, 'Please, Mistah, will you squad right?' "

And some were unavoidably absent, expecting any moment that a loved one would be summoned to the greater Rally Day. Perhaps it is a part of God's great plan for our instruction and discipline that there should come to every one of us at least one call which we can not pass unheeded.

So we gathered at the little church on the edge of the little town. The Sunday school was in session when my train arrived, and I did not reach the church until after its work was over. The congregation was not large, for the voice of the church must be personified to be powerful, and this church has let itself remain pastorless for the best part of two years. Yet it is not the kind of a church that is dependent upon a minister; it can go ahead even without a head! For last June it entertained the State Convention and did it well. And with a minister, the people will come to church. Here in this church, combined with the neighboring one at Palestine, also pastorless now, a minister would preach to as many people in the course of a year, probably, as Dr. Newton does in the Church of the Divine Paternity, or Dr. Shutter in the Church of the Redeemer.

The New Madison church did not hear a great sermon on Rally Day. We just thought and talked about God and ourselves, and what we have to do to make ourselves the men and women He wants us to be.

Then we had dinner. Not all the congregation stayed, but about fifty were seated at the generous tables in the dining room. We ought to do this oftener. There is a fellowship in food as well as in faith, and we will gain for ourselves something of that strong unity of the early church if, at least for an occasional meal, we will sit down together "and have all things common."

After dinner the men folks went out and sat or stood on the grass in the glorious sunshine and talked about the crops and the weather and churches and folks. And the women gathered up the fragments that remained. To hear them tell it, the old time miracle was repeated, and they took away more than they brought. I have never been able to work out a satisfactory philosophy of the division of domestic labor. Granting that the usual method is reasonably fair six days in the week, it does not seem just that women should work at their accustomed tasks seven days a week and men only six. One advantage in being a minister is that it is easy to persuade oneself that he has done his share of the family's Sunday work when he has fulfilled the duties of his office. But I can not be sure about the other fellow! I rather think he ought to wash the dishes.

The afternoon and evening belonged to the young people, but that does not mean that the older ones stayed away. They were there, only they traded places with the young folks and sat in the rear seats. There was a conference on methods of Y. P. C. U. work in the afternoon, and in the evening a devotional meeting at which the chief speaker was Tom Murray—Rev. Thomas Murray of the neighboring church at Eldorado. Tom Murray talked—a straightforward, earnest, understandable talk, flavored with his own humor—talked of the varied experiences of his boyhood and youth spent in England, Ireland, Scotland and Chicago, and told how he found his way, with the help of a friend who was kind enough to hit him with a new idea square between the eyes, out of self into service.

And that, after all, is the purpose of Rally Day: to call us out of ourselves; to wake us up to our larger responsibilities, and to show us that the Kingdom of God can and will come just as soon as we sink our individual preferences in the common good, and work together, all together and altogether, for this great Cause.

The Pharisees of Jesus' time had a tradition that if a single Sabbath were perfectly kept by all the Chosen People, the Kingdom of God would come at once. It was a true tradition, but they couldn't get every one to try it at the same time.

If we could hold a single Rally Day, every one of us in every church, and in letter and spirit carry it through, we would have, as an immediate result, a World Church for World Service, embarked with heart and soul and mind and strength upon the Christ Crusade.

Stanley Manning,
Director of Young People's Work.
Bryan, O., Oct. 3.

For the Quiet Hour

Ask God to show you your duty, and then do that duty well; and from that point you mount to the very peaks of vision.

Everett Everett Hale.

I hear men speak continually of going to a "better world," rather than of its coming to them; but in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only of another government coming into this, which will constitute it a world indeed—new heavens and a new earth. "Thy kingdom come; Thy will be done on earth, as it is in heaven."

John Ruskin.

The very essence of religion is to be found in the readiness to yield up some possession which belongs to us rightfully in order to give to some worthy cause or needy life. The fairest expression of the religious spirit is to be seen in a noble willingness to get down off some advantage which is clearly our own in order to help somebody up. The Priest and the Levite looked down and let it go at that. The Samaritan got down and lifted a helpless man up into comfort, safety, and recovered strength.

Charles R. Brown.

We all breathe at times the spiritual atmosphere of the upper room, and know seasons of spiritual elevation when we rise out of doubt into faith; out of fear into hope; and the bread of life is broken, and the wine of life is poured out, and prayer is communion and the new song is in our mouth. And yet even this joy in the presence of God is not the complete ideal of life—only help by the way toward realizing it.

John Hunter.

In the great psalm which lays down with clearness, never surpassed in the New Testament, the principles of true Christian worship, this is declared: "Whoso offereth praise glorifieth me." The true offering is not the slaying of animals or the presentation of any material things, but the utterance of hearts welling up thankfulness.

Alexander Maclaren.

At the end of one mercy is the beginning of another, so should the end of our thanksgiving be.

Matthew Henry.

To see a family live in love; husband and wife, parents, children and servants doing all in love to one another; to see a town live together in love, without any envyings, brawlings, or contentions, lawsuits, factions or divisions, but every man loving his neighbor as himself, thinking they can never do too much for one another, but striving to go beyond each other in love; how happy, how delightful a sight is this.

Richard Baxter.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

IT WILL PAY YOU

Now is the time when you are making plans for the year's work in your church. How about that group of girls who are always wanting to "do something" together? Had you considered what a power for good they might become, if organized for definite church work?

Or that Sunday school class of older girls, whose ranks are being depleted this fall as four or five of their number start off for college. Instead of letting the few remaining "go to pieces," would it not be wiser to present to them a comprehensive plan for service that would be attractive enough to draw others to it?

Then there are the young women—too young, probably, for the regular women's organizations of the church, and with no special interest nor responsibility to hold them together. Does it not stand to reason that they would welcome a society suited to their needs as the future women of our Church?

There is in our denomination an organization that readily adjusts itself to all such groups. It is the Clara Barton Guild. To-day 1500 Universalist girls and young women are enlisted under its banner, and in its name are proud to render service to their local church and to the denomination.

Its motto, "Not to be ministered unto, but to minister," is shaping the life and purpose of every member, and already we are witnessing definite results of Guild training. What this organization is doing in other churches it can do in yours.

Requests for further information may be sent to Miss Susan M. Andrews, Guild Secretary, 176 Newbury Street, Boston, Mass.

It will pay you, when planning your year's work, to consider the Guild.

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NEW HAMPSHIRE

The 29th Annual Convention of the Woman's Missionary Society of New Hampshire was held in the White Memorial Church at Concord, Sept. 27, 1922, the president, Mrs. Kate W. Chase, presiding.

The secretary's report showed the following: 106 annual members, 11 life members (two of whom have been added during the year), 15 members at large and 8 Clara Barton Guild members.

There are six Mission Circles in the state, at Concord, Hinsdale, Manchester, Nashua, Newfields and Woodsville, with one Guild at Manchester.

The treasurer's report showed a balance in hand of $52.39 with an increase in the gifts to the various departments of missionary work.

The president gave a very interesting address in which she spoke of the need of more Circles in the state and more members in each Circle, also the need of more local superintendents to carry on the departmental work. She also suggested that each Circle send one or more girls or women to the summer schools, as Ferry Beach was to her such an inspiration. The speaker of the afternoon was Mrs. Marietta B. Wilkins who by her subject "Do We Mean Business" inspired us all to more and better work for the year to come.

She was followed by Miss Susan Andrews, the field secretary, whose well chosen words and personal presence made us hope she would come among us for work in the near future.

A letter was received from Mrs. Alice Coe McGlauflin, sending congratulations to the Convention and urging us forward in our work for new members.

The following officers were elected: President, Mrs. Kate W. Chase, Concord; vice-president, Mrs. Anna B. Parkhurst, Woodsville; secretary, Mrs. Mary S. Cole, Portsmouth; treasurer, Mrs. Florence B. Fisher, Manchester.

Mary Stewart Cole, Secretary.

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CORRESPONDING SECRETARY

Mrs. William C. Caldwell, 416 E. Jackson St., Muncie, Indiana, will be corresponding secretary of the W. N. M. A. for the coming year, thus filling the vacancy caused by the resignation of Miss Rena A. Paul of Granville, N. Y.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE HOME DEPARTMENT

The vacation period is over! We are back to our big tasks with renewed energy, and with a definite program to be worked out.

A new Home Department leaflet will soon be ready. Copies *are free.* They are meant to be helpful by being suggestive. Send your orders to the Boston office and they will be filled as soon as the leaflets are from the press. Yours for full co-operation.

Sara L. Stoner,
National Superintendent.

* *

DUPLEX ENVELOPES AND SPECIAL MISSIONARY OFFERINGS

Some of our strong schools are using the duplex envelopes and training their members to give systematically for Missions and they are asking why, after encouraging such a method, the General Sunday School Association is stressing the special missionary offering.

We are doing so because we believe that at the present stage in the development of our schools the special offering is the better means of missionary education. It is a small fraction of our schools that are ready for the duplex envelopes. Indeed, it is still less than half of our schools that give anything at all for missions, or try to give any specific missionary education. Unfortunately it is true that some schools that give for missions do so at the meeting of the teachers and without the knowledge or understanding of the pupils. This is even true in some schools using the duplex envelopes. One school reports, "We get less and less in the side 'for others,' because our children do not seem to understand what it is for."

It is our firm conviction that missionary offerings have a place in the Sunday school only as a means of missionary education. Our first emphasis should always be on the teaching. Then to clinch the teaching, we ask the children to give. When a school has really made missionary education a part of its curriculum for a series of years, as is the case with a small fraction of our schools, it is not only safe but eminently wise to introduce the duplex envelopes. But in a school where little or no missionary teaching has been done, the special offering will make a much stronger appeal. It is the average school of our Association, as we know it at Headquarters, which must determine our plans.

Our schools that are successfully using the duplex envelopes will easily see ways in which they can tie the instruction asked for in the Comprehensive Plan to their own method. The point is that education in missions and in missionary giving be a recognized part of our work. Some day, perhaps all of us will be ready for the systematic giving for others which the duplex envelope encourages, but the General Sunday School Association sees little reason to think that time has already arrived.

A. G. E.

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WORLD'S TEMPERANCE SUNDAY

We have sent two copies of the special program to every Sunday school superintendent and pastor, four for each school. Since several persons will participate, please be sure to preserve all four programs. We can not furnish additional copies. But we have some additional copies of the illustrated historical circular which accompanies the programs. If any of these are desired, please apply to Rev. Harry Adams Hersey, 508 E. Jackson St., Muncie, Indiana.

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DON'T MISS THIS STORY

"The Story of the Little Japanese Fir-Tree" which appears on the Family page of the *Leader* for Oct. 7 will appeal to our Sunday school children. It has the merit of being "founded on fact."

Among Our Churches

Massachusetts Letter

The Look Ahead at the beginning of the church year furnishes evidences that the season will be one of more than usual success in Massachusetts. Reports from the opening Sundays received from every section of the state reveal larger attendance than in other seasons, also a purpose to waste less time in "getting started." Another factor is that with one exception all our churches in the state which maintain continuous work will on Oct. 1 have settled ministers. * * **The New Superintendent** in the person of Rev. Leroy W. Coons, D. D., is a vital factor in this promise. The Executive Committee which made the choice and the churches which are to be served are entitled to throw off restraint and engage in self-congratulations. * * **Haverhill First** with becoming generosity puts aside its desire for Dr. Coons' continued services and permits him to answer this call of the State Convention. * * **The Official Minutes** of the Lawrence Convention have been mailed to the minister, clerk, treasurer, and delegates of each local church. We ask that the reports, etc., be read, to the end that the local church become more conversant with the work at large. A limited number of copies are on hand in the Central Office for distribution to those who may apply. * * **Ministers Settled** since the last letter was issued include Rev. J. L. Dowson, at Weymouth First, coming from Linesville, Pa.; Rev. T. W. Horsfield in the Adams-Cheshire circuit, going from Medford Hillside; Mr. C. E. Butterworth at Brockton, having just completed his work in Crane Theological School; Rev. Arthur A. Blair at Orange, coming from the presidency of the Maine Convention and the pastorate at Livermore Falls; Rev. H. H. Hoyt at Jamaica Plain in connection with his Waltham pastorate, succeeding Rev. M. C. Ward, who went to Guilford, Maine; Rev. Roger F. Etz in charge of the pulpit work at Charlestown with a Field Worker for all parish work, succeeding Rev. Ransom A. Greene, D. D., retired; and the former State Superintendent at Somerville First, succeeding Rev. H. D. Maxwell, who resigned. * * **Special Summer Activities** were pursued at Marion, with Rev. Henry B. Taylor of Meriden, Connecticut, in charge; at Provincetown with Rev. William Wallace Rose of Rochester, N. Y.; at Chatham with Dr. Bush as preacher; and at Plymouth, an Institute of departmental work was held with the pastor, Rev. S. E. Franc, as director. In addition, two Cape Cod rallies have been held, one at Orleans and Eastham in June, and the second at Provincetown in September. * * **Parish Assistants** are commencing their work in at least three more of our local fields, namely: Miss Mary Slaughter at Haverhill First; Miss Helen W. Rice at Gloucester; and Miss Elizabeth Etz at Charlestown. * * **Church Buildings** have been improved by more or less extensive renovations, and additions at Beverly, Amesbury and Cambridge North, while plans are going forward for changes at New Bedford, Quincy, and Leominster, with reports current that a new building is to be commenced in the near future by Boston Second. Springfield Second has outgrown its present plant and is anticipating a needed change, while Springfield First rejoices in the acquisition of a new parsonage. * * **The Ordination of Mr. Percy T. Smith** to the Christian ministry and his formal recognition as pastor of the New Bedford church occurred Sunday, Sept. 24, with Drs. McCollester, Hall and Leighton and Rev. E. W. Whippen participating. The important feature of the service was the prayer and act of ordination conducted by the father of the candidate, Rev. A. M. Smith of Alstead, N. H. * * **The Public Meetings** of the Woman's Missionary Society should have a strong appeal to the churches of the state. The first all-day session is at Waltham on Thursday, Oct. 19, and a program of merit is announced. * * The State Convention of the Young People's Christian Union is held this year with the Grove Hall people on Oct. 7-8. Its importance appeals to the whole Church. * * Concluded is the tenure of office of the present State Superintendent. He heartily accords praise and gratitude for the loyal support accorded his service by the church constituency. To this co-operation is attributed all progress made, and for Dr. Coons he bespeaks its continuance in an ever-increasing measure.

George E. Leighton.

Vermont and Quebec Letter

Jacksonville.—The first definite move in the Home Missionary policy adopted by the Convention at Springfield is made in the settlement of a resident pastor at Jacksonville. This parish has been one of the most consistently brave of any in this field. For many years it has maintained summer preaching and throughout the rest of the year has conducted a Sunday school and for a good deal of the time a Y. P. C. U. Gradually the efficient Ladies' Aid has been laying up a fund looking forward to securing a resident minister. Now, with only slight aid from the State Convention, the time seems right for the settlement of a minister. The parish has been exceptionally fortunate in securing the services of Rev. Grant Van Blarcom, until recently of Turner Center, Maine, who began his work Oct. 1. Mr. Van Blarcom is well known to our people, having served for many years at Washington and at Concord. He is fully restored to health after the illness which compelled him to give up his pastorate at Turner Center, and we are looking forward to a happy and effective pastorate at Jacksonville. As Mr. Van Blarcom's health becomes more fully established we expect that he will be able to serve some of our other small parishes in the near vicinity, and we hope to see a typical old time circuit established in this section. * * **Rutland.**—St. Paul's parish has induced Rev. A. J. Torsleff of Bangor, Maine, to again take up the work of the ministry, and he will begin the work as pastor at Rutland on Oct. 15. St. Paul's Church has been moving forward by leaps and bounds in recent years, and is to-day one of the best equipped and most active parishes in this field. * * **Chester.**—Rev. Albertie S. Phillips, who has served acceptably as pastor at Chester for a number of years, retired from that pastorate on Oct. 1, and will soon remove to New Hampshire, where she expects to continue as a pulpit supply, although she does not plan at present to assume a settled pastorate again. For the present the Chester parish will be served by Rev. R. F. Johonnot, D. D., of Bellows Falls, with an afternoon service, and later in the fall will probably have the services of Rev. George W. Perry, who makes his winter home in Chester. The parish will hope to settle a resident pastor again in the spring. * * **White River Junction.**—Our parish here has closed a summer season of work under the direction of Mr. Paul W. Gormley of Goddard Seminary. Mr. Gormley has done good work, and we are inclined to think that with a little larger courage upon the part of the people at the Junction, the work might have been continued to good advantage. * * **Hartland Four Corners.**—Mr. Allan L. Carr, who has been serving for the past six months as pastor, has resigned and has returned to his home in Manchester, N. H. * * **St. Johnsbury.**—This parish is again in full swing after a strenuous period of repairs which have brought about the complete renovation of the interior of the building. The parish feels that it has a right to celebrate the occasion, and will hold a service of rededication on Sunday, Oct. 8. The pastor, Rev. George W. Scudder, will be installed with appropriate ceremonies on the evening of the same day. * * **Bethel.**—The old church at Bethel is as spick and

span as in the days of its youth, and considerably more beautiful than it has been for a long time. The interior has been completely gone over, the platform has been enlarged, allowing more room for the choir, a hardwood floor has been laid and new heating apparatus installed. The pastor, Rev. W. C. Harvey, has been tireless in the preparation for and the direction of these repairs. * * **Northfield.**—This parish, too, has been having stressful times during the summer season and has placed the auditorium in splendid shape. The dining hall has been enlarged, giving a room which will not only be of great value in church work but which can be used for small town banquets and social affairs, thus filling a long felt need. The interior decorations have been completely changed, new metal ceiling placed and new pews ordered. The parish has given up for the time being the idea of a new church building, it having been decided that the value of the present location is too great to be sacrificed. With the idea that the present location is to be permanent, a move has been started to equip the building with memorial windows, and several have already been promised. The Northfield parish has made great advances in recent years, but bids fair under the leadership of its present pastor, Rev. H. G. Mann, to keep up the standard indefinitely. * * **Barre.**—Rev. W. H. Skeels began his pastorate at Barre Sept. 1. Pastor and people had not met previous to this time, as Mr. Skeels was called upon his record. Early in the month the parish tendered a reception to Mr. Skeels and his family which was one of the most largely attended affairs ever held in the church. The local clergy was very generally present and the good wishes of the city were extended by Rev. B. G. Lipsky, pastor of the local Methodist church. * * **Home Mission Policy.**—The Convention at Springfield voted to establish a definite home mission policy and to raise funds for the prosecution of the same. It gave evidence of good faith by pledging upward of $100 at the session of the Convention and authorized the Superintendent to start a campaign with the purpose of raising this amount to $500. All of our churches have been circularized and most of them will conduct a campaign during October. It is expected that, through this campaign, it will be possible to place resident ministers in several of our smaller parishes.

George F. Fortier.

Church News and Interests

DENOMINATIONAL CALENDAR

Oct. 14-15. Ontario Universalist Convention, Olinda, Ont.

Oct. 16-17. Michigan State Convention, Concord.

Oct. 19. Public Meeting Massachusetts W. U. M. S., Waltham.

Oct. 19-22. Kentucky Convention.

Oct. 26-29. Florida Convention, De Funiak Springs.

Oct. 29-30. Centennial of First Church, Cambridge, Mass.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,794
Atlanta, Ga.	1
New Haven, Conn.	3
Total	1,798

CHRISTENINGS

Previously reported, 811. Muncie, Ind., 1. Southold, N. Y., 1. Monson, Mass., 4. Total, 817.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Rally Sunday was also the third anniversary of the coming of the pastor to Bridgeport. In these years the membership has increased 32 per cent, the Sunday school 100 per cent, a men's club has been organized, young people's work has been organized, two substantial mortgages have been liquidated, offerings for missions have increased 200 per cent, and the income for current expenses has doubled.

Georgia

Atlanta.—Rev. G. I. Keirn, D. D., pastor. On Sunday, Sept. 24, Dr. Keirn received into the Atlanta church three members. One was a Baptist minister, another a man who had been accepted as a candidate for the Methodist ministry, the other was a converted Jew. After being received the former Baptist minister preached the sermon of the morning. The audience was good, and besides receiving three men into the church, the majority of the congregation were men.

Massachusetts

Palmer, Mass.—Rev. A. N. Foster, pastor. Mr. and Mrs. Foster returned in September from a three months tour through Europe, and have since had many calls to speak before church organizations and clubs regarding the conditions in Europe. The local work opens auspiciously, the Sunday morning congregations are excellent and the Ladies' Social Union has already arranged for a fair early in December. A new feature, "Story Telling Hour for Children," on Sunday afternoon, by Mrs. Foster, has met with eager and prompt response by the children. The local Young People's Christian Union has just chosen new officers and anticipates a most prosperous season.

Cambridge, First Church.—Rev. A. E. Wilson, pastor. This church is to celebrate its one hundredth anniversary on Oct. 29 and 30. There will be speakers of note at the morning session and a special service in the evening, with specially prepared music fitting for the occasion. On Monday evening there will be a banquet with noted speakers and special music.

Malden.—Rev. C. J. Cowing, pastor. The church services opened this fall with good attendance and considerable enthusiasm for the winter's work. During the summer the Ladies' Social installed a six-burner gas range, with two large ovens, a three-burner gas plate and a large warming oven consisting of five shelves, the cost of same having been paid in full. The Circle is planning a series of food sales and later a lecture. This organization holds monthly suppers and is the social center of the church.

Plymouth.—Rev. Samuel E. Franc, pastor. The summer season has been a very busy and profitable one for this one-hundred-year-old parish. Aug. 18, 19 and 20 an Institute and Reunion was celebrated, and we were favored with the presence of many of our denominational leaders as well as a host of friends. Miss Elizabeth Randall, our new Assistant Supervisor of Sunday schools, brought us a message from "The Girl in Her Teens," while Rev. and Mrs. Stanley Manning with their usual fire from on high brought us near to the aspirations and souls of our young people. On Saturday Mrs. Roger Galer spoke on the "Meaning of Salvation,' presenting the subject from the interesting point of view of movement, change, an ever increasing sympathy, understanding and service with our brothers. Rev. Richard McLaughlin with keen spiritual insight brought us into communion with the God who lives and moves and has His being with struggling humanity. At the 10.30 service Sunday morning Dr. Frank Oliver Hall brought a vision of our field of service and helped us realize the need of a sympathetic faith in the handling of the problems of the hour. Our national president, Roger Galer, closed the Institute at the evening service, speaking on "Our Present Duty." It was a powerful message. On Friday, Sept. 29, the Old Colony Association of Universalists met for their quarterly meeting. This date was the 94th anniversary of Plymouth's affiliation. Addresses were given by Rev. John B. Reardon, Quincy, Rev. W. P. Farnsworth, Stoughton, Rev. Charles Butterworth, Brockton, and Lyscom A. Bruce, director of Community Service, Plymouth.

Fitchburg.—Rev. Francis W. Gibbs, pastor. Preliminary to Rally Sunday the teachers of the Junior and Intermediate departments gave the members a dinner, at which eighty-two children were present. Mr. Gibbs gave them a talk on Egypt, illustrated with lantern slides. The illustrated lecture on the Japan Mission prepared by Dr. Ayres was also given. The attendance at the morning service on Rally Sunday was very good, and the school turned out in full numbers. A feature of the Sunday school session was the announcement of a gift to the school of a

silver cup offered as a reward to the class which could win it by a year's work in accord to a definite classification of points. The cup is to be known as the Dora E. Cowdrey cup in honor of the donor.

Leominster.—Rev. Isabella S. Macduff, pastor. The church services and the Sunday school were resumed the first Sunday in September with good attendance and interest. The different organizations also resumed activities at once. The Worcester County North W. C. T. U. held their convention in our church and the ladies of the Circle served the dinner to the delegates. The Clara Barton Guild have held their meetings through the vacation period and have had several functions—a corn roast one week, a picnic supper another week and a gathering in the vestry with Miss Susan Andrews to address them, and a supper to the members. The first of October was observed as Rally Day with the largest congregation and Sunday school attendance of the season. Special music and sermon followed by the service of communion made the day one to be remembered. One of the young men read Dr. Lowe's letter to the congregation, and in the Sunday school the program as arranged by the Association was carried out. Many plans are made for the winter.

South Acton.—Rev. Clark L. Paddock, pastor. The Sunday school observed Rally Day Oct. 1 with special exercises at the regular session. Invitation cards were sent by mail to all scholars, officers and teachers, also to children outside who ought to attend this school. Souvenirs were presented to each one attending. The school is in good condition except for irregularity in attendance and is planning a Hallowe'en Party for its first social event of the season. It has a neat sum as a nucleus for a piano fund to which it proposes to add during the coming season.

Arlington.—Rev. Wm. H. Gould, pastor. The church year has opened with many signs of promise. An increasing group of church workers is earnestly engaged in planning for larger service along the lines of education, social life, community service, missions, benevolence, interest in the young people, publicity, and friendly visiting. The minister is chairman of this group, which is divided into committees on the several objectives. Rally Day was happily observed on Oct. 1 with a large congregation and an unusually impressive communion service. The Sunday school had an attendance of 101 members out of an enrollment of 110. The vestry was thoroughly redecorated during the summer and will consequently be more congenial for the growing life and work of this church.

Michigan

Detroit.—Rev. C. F. Patterson, pastor. A good congregation welcomed the pastor Sunday morning, Sept. 10, on his return from Maine. Sunday, Oct. 1, was observed as Rally Day. The Ladies' Union held their first regular meeting of the season with a lunch on Thursday, Oct. 5. The Mission Circle held meetings during the summer at the homes of members. The Sunday school's Mothers' Day services were broadcast by radio from the *Detroit Free Press*. Jason Moore, the superintendent of the school, gave a midsummer picnic for the children who stayed in the city. A number of new names have been added to the Cradle Roll during the past year.

New York

Southold.—Rev. Abram Conklin, pastor. An interesting christening service was held on Sunday, Aug. 27, when Patricia Jean, an infant child of Mr. and Mrs. Holbrook Mulford, was presented for dedication. Rev. Eugene L. Conklin of Derby Line, Vt., grandfather of the child, conducted the ceremony. The great-grandmother and the grandmother stood as sponsors. Miss Alice Louise Conklin, an aunt, sang "Suffer the Little Ones to Come unto Me." An interesting feature was the fact that the great-great-grandparents of the child were united in marriage in this church eighty years ago.

Potsdam.—Services were resumed Sept. 3. Dr. H. P. Morrell and Dr. J. M. Atwood alternated in the services. Mr. Peters returned from his vacation in Nova Scotia Sept. 24 and Norman D. Fletcher came Oct. 1. when they were both present to assist in Rally Day service. Dr. Morrell also spoke, and baptized two children. Reports read at the annual meeting of the Ladies' Aid Society show all bills paid and a surplus. The officers elected were Mrs. Minerva Sanders president, Mrs. R. J. Sanford vice-president, Mrs. Nutter secretary and Mrs. Petrie treasurer. The annual meeting of the church was held Thursday evening, Sept. 28. Reports show all bills paid and some surplus. Officers elected are: Trustees, Prof. L. K. Russell, F. E. Timerman, F. L. Perkins, E. E. Baum and Miss Helen Hosmer. F. L. Perkins secretary and Mrs. Hosmer treasurer. A large number were present and enjoyed the luncheon served by the ladies.

North Carolina

Hopewell.—Rev. L. P. Jones, pastor. The series of ten meetings closed Sunday night, Oct. 1, proved very much to the advantage of our church. The attendance was good and the interest increased to the end. Mrs. Jones assisted in the services on Sunday, coming over from the Magnolia church after the morning services at that place to be present at the afternoon service, at which she baptized a class of young people, who were then received on profession of faith by the pastors.

Pennsylvania

Scranton.—Rev. W. H. McGlauflin, D. D., pastor. Church services were resumed the second Sunday of September. Congregations have been larger than in preceding Septembers. Rally Day was observed Oct. 1, in a well-filled church. There were "those of like precious faith" from many adjacent villages, including Avoca, Brooklyn, Clarks Summit, Dalton, Fleetville, Hopbottom and LaPlume. The pastor preached on "The Revival of the Fittest." A generous offering was made toward the repairs now under way on the edifice at Fleetville. The Sunday school hour was enriched by nearly the whole congregation attending in a body. Nine new members were enrolled. At 1.30 o'clock the basket luncheon, which has become an annual Rally Day feature, in the vestry was enjoyed by nearly 100 participants. This was followed by a program of songs, recitations and addresses. A stirring Young People's Christian Union meeting at 6.30 made the Rally for 1922 a memorable day. Four new members were enrolled, and ambitious plans for the future adopted.

Hopbottom.—This parish is trying to persuade Rev. R. S. Kellerman to resume the pastorate. He was settled here a number of years and left about two years ago to become a leader in the new field of church extension in North Carolina. Our Nicholson friends, where Mr. Kellerman also served acceptably while he was at Hopbottom, are uniting in the endeavor to bring him back to the Keystone State. Rumor has it that there is a good prospect of his coming. Fleetville is in easy reach of the above-named village, and when repairs on the edifice are completed there will doubtless be an arrangement for the coming preacher to use his surplus energy by taking care of this countryside in connection with the other two.

Rhode Island

Providence, First Church.—Rev. R. R. Hadley, pastor.—Outings for women and children were conducted by this church at Lakeside during the summer in co-operation with the Tuberculosis League. Nearly three hundred children with some of their mothers were taken by truck for a day's outing, furnished with a wholesome lunch, and brought into helpful and friendly contact with the workers from the church. Church services were resumed on Sept. 10. The attendance and enthusiasm at the Rally Day services Oct. 1 were most encouraging. The King's Daughters held their first meeting of the season Oct. 2. Plans for the coming year were presented and discussed. The order books for Christmas and greeting cards were on display. The Humane Society held a business and social meeting Wednesday, Oct. 4. The society will celebrate its 90th anniversary Wednesday evening, Oct. 18, with a reception and banquet. Our Centennial Book containing all the addresses and other historical essays, with the official program and numerous illustrations, is now ready for delivery.

Providence, Mediator.—Rev. F. C. Leining, pastor. Services were resumed on Sept. 10. Mr. Leining has been speaking

the following topics: "Progressive ıristianity and Its Fundamentalist Foes," Does It Matter What a Person Be- ves?" and "What Next and Why?" The ird topic was used on Rally Sunday, pt. 24, before a large congregation. The rious societies of the church are plan- ng a busy season raising money for our w church. The Rhode Island Uni- rsalist Sunday School Association held annual meeting in this church Sept. 28. r. G. E. Huntley was the speaker. Large legations came from seven schools in the ate. Supper was served by the Ladies' wing Society. This church had two presentatives at the Northfield Con- rence and six at Ferry Beach.

Valley Falls.—Rev. C. P. Hall, pastor. rvices were resumed on the first Sunday September and the congregations have eadily increased. At the Rally Day rvices ninety per cent of the parish was church at morning worship and the me per cent of the Sunday school was esent both in church and in Sunday hool. The Ladies' Circle gave their ınual Harvest Supper in the church ves- y on Oct. 4 as the opening event of their ork for the year. They have in prepara- on a sale to be held in November. The entury Company's hymnals, edited by . R. Rose, have been purchased and are use in the church worship. We also have ugustine Smith's new Sunday School ymnals in the Sunday school. Having mpleted their vacations, the troop of Boy couts attached to the church are at work r the year.

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IINISTERS' NIGHT AT THE SAB- BATH SCHOOL UNION

At the meeting of the Universalist Sab- ath School Union at the Charlestown niversalist Church, Wednesday evening, ct. 15, every minister of every Univer- ılist church in the vicinity of Boston is xpected to be present. It will be Ministers' ight and the ministers will be the special ıests.

There will be a supper at 6.30 when all ıay enjoy the good-fellowship and in- ɔiration such a gathering of Universalist eople always means.

This year it is the hope of the officers of ıe Sabbath School Union to encourage nd to endeavor to create in every depart- ıent of the Church active interest in the ause of Religious Education. It is the ope of the Union to interest the ministers nd laity so that they may regard Religious ducation as the supreme task of the hurch to such an extent that they will ive time and money for the erection of fficient church school buildings and en- ɔurage young people to train as teachers.

Mr. Frank M. Sheldon, secretary of eligious Education of the Congregational ociety, will speak at 7.30 upon "Religious ducation the Supreme Task of the hurch." Previous to this those present ill be treated to a delightful musical rogram.

Ministers' Night at the Sabbath School Union promises to be a memorable event in the history and progress of Religious Education in the Universalist denomination.

In holding the meeting at the Charlestown Church at Thompson Square those in charge had in mind the selecting of the most central location for those who might wish to attend. The church is located directly in Thompson Square, next to the Charlestown Five Cents Savings Bank and may be reached easily by elevated trains.

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DEATH OF REV. JOSIAH A. SEITZ

Rev. Josiah A. Seitz died Sept. 3, 1922, at Cos Cob, Conn. He was born in Melmore, Ohio, March 27, 1837, and after a term at Oberlin College became a teacher and later a doctor of medicine. In 1867 he entered the ministry of the Universalist Church, holding parishes at Adrian and Attica, Ohio. He then took a theological course at St. Lawrence University, Canton, New York, and subsequently filled pulpits in Malone, Nyack and Harlem, N. Y., going in 1876 to Norway, Maine, where besides his church work he established in 1878, and edited, a denominational newspaper, *The New Religion*. This was removed in 1882 to North Conway, N. H., where he also established the *White Mountain News*. Subsequently he held pulpits in West Concord, Vt., and New Britain, Conn., returning to Cos Cob in 1895, where he devoted himself to literary and horticultural pursuits. He wrote a number of denominational works, a vesper service for the church and "The Colloquy," a philosophical poem.

He is survived by his widow, who was Rebecca J. Brown, to whom he was married sixty-one years ago, and a son, Don C. Seitz, of the *New York World*.

DR. CHARLES CONKLIN MAKES A CHANGE

The Rev. Charles Conklin, D. D., through a long and successful ministry, has become a national figure in our Church. His remarkable pastorate in Chicago when still a young man made him known throughout the West, and was the occasion for his being called to one of the most prominent churches in Boston. His administrative ability made him among the first thought of when the policy of Superintendency was being inaugurated, and for many years he justified the policy and justified himself in the office. When he retired from the Superintendency of Massachusetts churches, he accepted a call which was awaiting him to the debt-burdened but promising church in Brookline, Mass. While pastor of this church he has paid off a large part of the indebtedness, and while doing this he has instituted and carried on "The Doolittle Home" for aged Universalists and preached once or twice every week in some mission church. He now feels that he has earned a respite, and he is going to one of our livest societies, that at Canton, Mass., where he will be a leader at this center, and, the habit being upon him, he will look after at least two other missions.

* *

AN IMPORTANT EXPERIMENT

The Universalist church at Brattleboro, Vermont, is trying out an experiment with the Unitarian chur h which will be watched with interest by the two denominations. The Unitarians had a beautiful modern church and small church house, but only a few members. The Universalist church had a wholly inadequate structure for modern work but a large membership. After many months of conference over the

Ministers' Night

At the

Universalist Sabbath School Union

Wednesday, October 18, 1922

The Time: Supper at 6.30 P. M.

The Place: Charlestown Universalist Church
[Thompson Square]

The Speaker, 7.30 P. M.: Dr. Frank M. Sheldon, Secretary of Religious Education of the Congregational Society

The Subject: Religious Education the Supreme Task of the Church

You *say* that you are interested in Religious Education

Do you just *SAY* it? **Or do you *MEAN* it?**

Come by Trolley, come by Automobile

BUT COME

Every Universalist in Massachusetts is expected to be present

matter, the two churches entered into an arrangement by which hereafter the two will use the Unitarian edifice. Each society maintains its financial independence, but both co-operate in the worship and work. In the combination the Universalists have enlarged the church house so that now it is one of the most complete in Vermont, adapted to the needs of the Sunday school, the women's organizations, dramatic presentations, and general church and community social life. In recognition of the united work of these two societies special meetings have been held there. One was a service on a week day at which addresses were made by Dean Fenn of Harvard Theological School and Dean McCollester of Tufts Theological School. The platform meeting in the church was followed by a reception in the church house. The service in the Church was conducted jointly by the Rev. Mr. Osgood, who has been for many years pastor of the Unitarian church, and the Rev. E. P. Wood, who is the present minister of the Universalist church.

Dean Fenn spoke very directly and pointedly of the problem presented by the association of congregations; that each had a notable history which both should preserve as an honorable heritage; that each must concede some of its olden customs for the good of the common work and community usefulness, and that the effort of all must be the quickening of religious faith and the lifting up of spiritual and moral ideals in the community.

Dean McCollester followed closely in the same line of advice, urging upon the church that they had assumed a new responsibility which the churches of the community would watch with interest and which the leaders of the two denominations would consider as a trying out of the possibility of a united constructive work; that these two churches were not entering upon merely a common enterprise but one which would serve as an illustration as to whether such united effort could work to the good of the two denominations involved. Dr. McCollester urged that the people should appreciate the fact that the world needs the vision and practical idealism of the liberal faith; that the faiths of the two churches here represented are essentially the same to-day, and that this faith is the one that best interprets the forces of human progress and outlines the practical Christian methods that are to save society of the future.

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Notices

INDIANA SUNDAY SCHOOL CONVENTION

Proposal of Amendment

At the coming session of the Indiana Sunday School Convention at Oaklandon in October, the following proposed amendment to the Constitution will be acted upon:

In Article IX change the words "shall be held at the same time and place as the Universalist Convention of Indiana" to "shall be held at a separate time and place from the Universalist Convention of Indiana."

Jessie Eubank, Secretary.

ALABAMA STATE CONVENTION

The Alabama Universalist Convention will hold its annual session at Brewton, Ala., Nov. 3-5. This will be the first meeting in the beautiful remodeled church building, and the people of the parish will welcome and royally entertain all visiting friends. Representatives of various denominational interests will be with us. Send name to undersigned for assignment of house. Come and bring others with you.

H. T. Crumpton, Secretary.

* *

FLORIDA STATE CONVENTION

The Florida Universalist State Convention will hold its annual sessions in the Universalist church at De Funiak Springs, commencing Thursday evening, Oct. 26, and concluding with the Sunday services, Oct. 29.

The program can not be definitely announced at this time, but it is practically certain to have as speakers some of our leading denominational leaders.

A cordial invitation is hereby extended to friends and all Universalists to be with us at that time.

A. Arnold Ross, Pastor.

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W. U. M. S. OF MICHIGAN

The ninth annual Convention of the Woman's Universalist Missionary Society of Michigan will be held at Concord, Oct. 18, for election of officers, and the transaction of such other business as may legally come before this meeting.

Mrs. J. M. Eddy, Secretary.

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PUBLIC MEETING

Massachusetts W. U. M. S.

At the Public Meeting at Waltham, Oct. 19, the following speakers will be heard: Rev. Isabella S. Macduff, Mrs. Elizabeth Robbins Berry, Rev. Roger F. Etz, speaker from Morgan Memorial to be announced, and Rev. Lester L. Lewis. Music will be furnished by Mrs. Florence B. Bent, vocalist, wtih Mrs. Luther Weston Attwood at the organ. A chorus of ladies active in the Universalist denomination will lead the congregational singing.

Mary E. Nye,
Chairman of Public Meetings Committee.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

At the September meeting of the Massachusetts Fellowship Committee lay license for one year was granted to Carl Hempel of Lynn, and the ordination of Charles E. Butterworth, pastor elect of Brockton, was authorized.

Harry E. Adams, Secretary.

* *

CONNECTICUT FELLOWSHIP COMMITTEE

The Committee of Fellowship of the Connecticut Universalist Convention will convene at the Universalist church in Bridgeport, Conn., Oct. 23, 1922, at 10 a. m., for the examination of Mr. Gustave Leining "as to his fitness in purpose, character and abilit es for the ministry of the Universalist church."

Hal T. Kearns, Secretary.

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MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will be held Wednesday, Oct. 18, in Grace Church, Lowell, Mass.

10 a. m. Reception. 11. Sermon by Rev. H. H. Niles, Concord, N. H.

12.30. Dinner.

1.30 p. m. Organ Recital by Mr. Kimball. Business. Duet by Mrs. Jordan and Mrs. Burns. Address, "As a Man Thinketh." Rev. A. Gertrude Earle. Address. "Shall the Saloon Come Back to Massachusetts?" Rev. W. L. Walsh, Billerica, Mass.

Hattie B. Collins, Secretary.

* *

NOTICE

Due notice is hereby given that at the next regular session of the Alabama Universalist Convention to be held in Brewton, Nov 3-5, an entirely new constitution will be presented for adoption.

Committee on New Constitution.

THE BETHANY UNION FOR YOUNG WOMEN

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Mother (reprovingly): "When I was young girls never thought of doing the things they do to-day."

Daughter: "Well, that's why they didn't do them."—*Exchange.*

* *

Dilapidated Dodgework: "Pardon me, sir, but have you seen a policeman round here?"

Polite Pedestrian: "No, I am sorry."

Dilapidated Dodgework: "Thank you. Now, will you kindly hand over your watch and purse?"—*Scotsman, Edinburgh.*

* *

You wouldn't expect humor in a dictionary, but it defines "allies" as persons or states united.—*Mitchell Republican.*

* *

This is an age of triumph for the pessimists who always expected the worst. They've got it at last.—*Hartford Times.*

* *

As Henry Ford only has $160,000,000 cash in hand, one can understand his hesitation about buying coal.—*Philadelphia Public Ledger.*

* *

Hubby: "Of course, dear, it's only a rough idea of mine, but do you think it's possible that there's ever such a thing as a printer's error in that cookery manual of yours?"—*London Opinion.*

* *

Edgar, aged five, was driving from the station on his first visit to Maine. His mother, noticing a troubled look on his face as he looked about, said: "What's the matter, Edgar, don't you like the beautiful country?"

"Yes, mother, but on my map Maine is red."—*Journal of Education.*

* *

Dear Mrs. McGowan across the hall was speaking of the trouble she's been having with her car.

"But everybody has trouble lately," she said; "and it's nothing in the world but them using these raw materials at the factories."—*Motor Life.*

* *

Mother: "Don't ask so many questions, Katie. Don't you know that curiosity once killed a cat?"

Katie: "What did the cat want to know, mother?"—*Chicago Post.*

* *

"Take longer strides, Sandy," said a Scotch father to his growing boy, "it disna wear oot yer shoes sae quick."—*Boston Transcript.*

* *

"I can't do a thing with Jones," said the manager. "I've had him in three departments, and he dozes all day long."

"Put him at the pajama counter," suggested the proprietor, "and fasten this card on him:

" 'Our night clothes are of such superior quality that even the man who sells them can not keep awake.' "—*Epworth Herald.*

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